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By JOHN V. BLUTH in the ERA for September.

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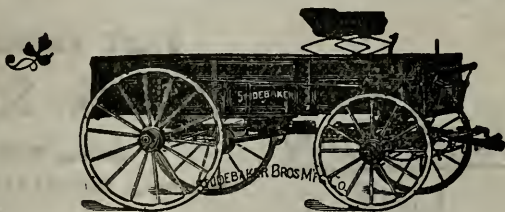
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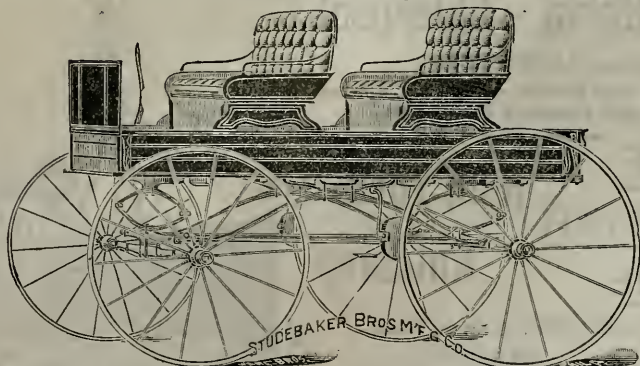
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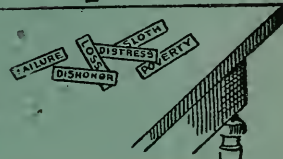
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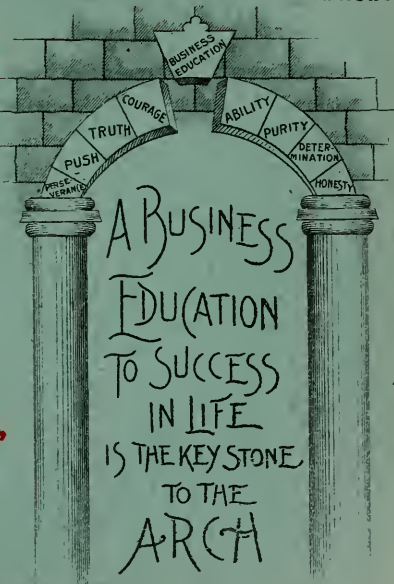
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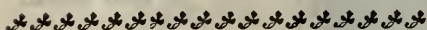
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AUGUST, 1900.

No. 10

JESUS AND JOSEPH—HISTORY REPEATING ITSELF.

BY MAJOR RICHARD W. YOUNG, OF THE SUPREME COURT OF MANILA,
PHILIPPINE ISLANDS.

“Mormonism” is a great, fortified city of refuge, many-sided, but everywhere impregnable to its enemies, and secure to its defenders. Walled about by sound doctrine, living faith, and perfect organization, and founded upon the rock of revelation, it may be expected forever to withstand the assaults of the unbelievers. It has been my object in this brief article, to point out anew the great and striking parallelism between the times, lives and missions of Jesus Christ and of Joseph Smith, thus, perchance, convincing some of the more timid of the besieged that this particular part of our defenses is sound.

Prior to the coming of Christ and prior to the birth of Joseph Smith, the voice of prophecy had not been heard for centuries; in the former case, not since the days of Malachi, in the latter, not since the days of John the Revelator, whose writings respectively close the Old and the New Testaments.

In the days of the Savior, the Jewish church was split up into

a number of contending sects; in the time of Joseph Smith, Christianity was divided into hundreds of warring creeds.

Christ was born in a stable, Joseph in a log cabin. Christ's paternal guardian was a village carpenter, Joseph's father, a small farmer; the parents of both were poor and lowly. Their associates were humble residents of the remote hamlets in which they lived. Both grew up unlettered.

Christ's first appearance on his father's business was at the age of twelve, when he displayed an understanding which astounded the doctors of religion. Joseph Smith first learned of the business that the Almighty had planned for him, at the age of fourteen years, thereafter he displayed a comprehension of religious matters which aroused and astonished the sectarian ministers. But the active missions of both Jesus and Joseph were yet to be postponed for a number of years.

Christ announced himself as the son of the living God; Joseph Smith announced himself as a prophet of God. Jesus denounced those who sat in Moses' seat, as hypocrites, who were shutting up the Kingdom of God against men, as blind guides, who were neglecting the weightier matters of the law, as those who boasted that they would not have been partakers with their fathers in the blood of the prophets while themselves stoning and killing those sent to them; he repudiated their churches and set up his own. Joseph Smith's message to the world was, in part, that none of the sects were right, that their creeds were an abomination in the sight of the Lord, their professors corrupt, and that they were teaching for doctrine the commandments of men; he organized a new church.

Jesus and Joseph were each accused of gross blasphemy, the former for declaring himself to be the Son of God, the latter for claiming to be a prophet of God. Both were the objects of the bitter and unrelenting scorn, hatred and persecution of the antagonized priests and ministers. Both were accused of treason; one, because he claimed to be in a spiritual sense the King of the Jews, and the other, because he taught that the Church founded by him was the Kingdom of God; though the former publicly advised that unto Cæsar should be rendered the things of Cæsar, and the latter, that

the Saints should uphold and sustain their respective governments until He came whose right it is to reign.

Jesus and Joseph alike labored and found their converts almost exclusively among the poor and uneducated; both were rejected as cheap imposters by the scholars and aristocrats of their day. Christ chose as apostles the fisherman Peter and others equally humble; Joseph Smith, the house-painter Brigham Young and others equally lowly.

Christ sent his apostles to preach without purse or scrip, promising the gifts and blessings of the Spirit and the signs to them who should believe. Joseph Smith sent forth the twelve and the elders with a like message. Innumerable witnesses, worthy to be adjudged credible, since they underwent labors and sufferings in voluntary attestation of their sincerity, have borne solemn testimony that the signs have followed those who have believed the teachings of Christ and those who have believed the teachings of Joseph Smith.

Christ and Joseph Smith both announced that their followers should be persecuted even to the grave; and, singularly enough, in the Roman empire this came true, where religious toleration was so marked as to lead Gibbon, the historian, to exclaim that the freedom of the city of Rome was extended to all the gods of mankind; and quite as remarkable, came true under the great modern Republic, whose Constitution provides for the protection of all persons in life and liberty and in the free exercise of religion.

Christ foresaw and predicted his death; Joseph Smith announced, on leaving Nauvoo for Carthage, where he was betrayed and killed, that he was going as a lamb to the slaughter, with a conscience free of offense toward God and toward all men. Christ was betrayed by the apostate Judas; Joseph Smith was harried to his death by apostate brethren.

AN OPINION OF PAUL KRUGER.

A RETROSPECT.

BY MALCOLM LITTLE, FROM THE CLASS IN ORATORY, BRIGHAM
YOUNG ACADEMY, PROVO.

Hardly a decade has passed since people began to ask about the history of Paul Kruger. Within that time he has brought a nation to the light of the world from out the darkness of South Africa, where, unrecognized, it had been struggling for existence and slowly gaining strength. From being unknown, he has suddenly stepped into the front ranks of the great men of the nineteenth century. During the past few years, perhaps no other man has furnished so much material for cartoonists and newspaper correspondents, championed so great a cause, or been the means of bringing into the field such vast armies. Every continent has been influenced by his purpose and affected by his unbending will. India, Australia, Canada and the British Isles have pitted against his scant soldiery the strength of their military prowess. The movement for which he stands has been discussed with like interest by the legislative bodies of both Europe and America. In every country men have admired his zeal, wondered at his statesmanship, applauded his victories, and deplored the unequal forces that ultimately compel him to yield.

A person capable of creating such a world-wide reputation must be fitted to handle world problems, yet the conceptions of his character are varied. Interest has determined the judgment of

some, prejudice that of others, while a third class have had the honesty to view him in the light of merit. Magazines have pictured him as possessing the daring and strength of a lion, the stealth and cunning of a panther, the depth and foresight of a diplomat, and the meekness and sincerity of a saint. On the one hand he is pointed to as an anomaly—a man endeavoring to force medieval absolutism upon the nineteenth century; on the other, he is regarded as the patron of liberty, opposing, with his war-hardened countrymen, the aggressions of British imperialism. The nations of the continent praise him that he has braved the dragon of England. Great Britain, herself, is divided in the estimate of his worth; one faction fixing him as the object of its hate because he desires to make the authority of the Boers paramount in their own land; the other, honoring him as the exponent of republican principles, while America extols alike his genius and his cause.

However just these varied ways of looking at him may be, he at least has the faculty to center in himself the confidence and affection of his people, the spirit to arouse their patriotism, and the generalship to give purpose and effect to their courage.

Though exhibiting such exceptional qualities we see in him only what we might expect—he has been made by the circumstances of his life. His desire and courage to oppose England have grown out of conditions imposed upon him by Great Britain. The difficulties attending the building of new homes, difficulties resulting from exile made desirable by her misrule, caused him and his people to become passionately attached to the lands they had wrested at great hazard from the native Africans.

Wearied by their many pilgrimages, they became resolved to move no farther into the wilderness, but to live where they had toiled and suffered; and more,—to live under a government growing out of their own conception of liberty.

The subtle workings of the British policy taught them diplomacy; the modern equipment of her armies helped to give effectiveness to their warlike spirit; and from England they learned the laws of civilized warfare.

The history of Kruger is the history of his people; his character but the reflection of theirs. In a rare combination of faculties, he is no exception to those that daily surround him.

Unlike Napoleon, he does not, by the sheer magnetism of his personality, make armies subservient to his selfish ends. His greatness has grown out of the greatness of his cause. His popularity is the result of a strong mind sincerely applied in preserving the rights of his fellow-men.

When Napoleon's genius was eclipsed and his voice no longer was heard giving unity and direction to the scattered energies of France, soldiers and people found themselves without a leader and without an aim. His followers caught the contagion of his ambition. His will was their strength; his impetuosity, their courage. They were not imbued with his spirit, though led by it; neither were they schooled in his plans. But around Kruger are those that have gone through the same training as he; they possess similar characteristics, and they live for the same object. When Joubert fell his generalship survived in Botha. Should Oom Paul die, his mantle would fall upon another worthy the distinction. He does not stand alone. Around him are a coterie of men whose native powers have lain dormant until aroused by the question of the independence of their country. These he governs by virtue of his patriotism and superior wisdom, both of which have been tested in the crucible of experience. But should these qualities grow weak, should he accede to the demands of Parliament, the halo would vanish from around his name, and it would sink beneath the memory of his weakness. He lives not for self, but for others; and because of his disinterestedness he has the distinction of ruling a nation of patriots—a nation without an aristocracy—a nation without castes.

England might have made him and his people her devoted subjects had her actions been as generous as her promises. In 1836, the world looked on with admiration while Great Britain freed the slaves in all her dominions. England was the first to make practical the doctrine of universal emancipation. Can a nation do aught more honorable than to sacrifice its greed upon the altar of humanity? Can it better serve its subjects than by setting before them the example of breaking down rank and writing equality over the lintel of every home? This action even met the approval of slave-holding Boers, many of them having experienced the rigor of a master's hand—a hand that fastened

its grasp upon the conscience. Slaves were liberated, and their owners trusted to the honor of England to be true to her agreement to indemnify them.

But no recompense was made, extensive fields lay idle, freed natives became a menace to the security of the farmers, and the settlers were without adequate protection. Their only means of existence had been taken from them, and starvation or utter ruin seemed just ahead. There was no place to turn for help. The thought that upon them had been practiced deception turned them from the instrument of their suffering. Discontent reigned supreme. To live subject to a power in which they had lost confidence and respect was harrowing to their free spirits; to oppose it was fatality itself.

What a change had come upon them! All at once, the future was veiled in uncertainty where before the prospect had been clear. Fond anticipations sank amid disappointment. Where were the happy homes they had thought to build? the freedom that had been the dream of generations? the independence and peace, the hope of which had lightened many a burden and soothed many a care? All had vanished. The toil of years had been in vain. To sink, the mere creatures of circumstances or resolutely rise above them—these were the only alternatives. There was just one course which seemed to lead to the goal for which they had so long striven. Two centuries previously their ancestors fled from oppression and sought homes amid the silence of desolation. Once more an unclaimed wilderness bade the children bury themselves in its depths—to brave the impulsive fury of the savage in preference to the slow, but grinding pressure of civilization. The love of home struggled with the love of freedom, but the latter prevailed and the Boer peasants left the accumulations of a lifetime to get beyond the reach of what they regarded as tyranny. A people, indeed, love liberty if they value it higher than their broad fields; they love justice if they prefer voluntary exile to a reign of arbitrary power; and though isolation may have made them primitive, and their pastoral pursuits left them crude and uncultured, and their strong religious prejudices cause them to seem narrow and dogmatic, yet no one can question their appreciation

for that happy, buoyant, free life over whose path no shadow of despotism ever passes.

The boy that in maturity was to be the anchor of the Republic was among the slow-moving company that directed its course toward the heart of Africa. They knew not their destiny. They were going beyond the reach of foreign influence, where their mother tongue could be spoken in its purity; where their simple worship would be undisturbed; where the conqueror would not intrude until they should gain sufficient strength to oppose his invasion. Oppression they left behind, peril and doubt lay before them.

In this measure of expulsion lay the first lesson England taught her invincible pupil. A youth of fourteen, he may have reveled in the novelty of the change—in the wonders of an unexplored country; but in common with his fellows, he carried with him a bitter and deep-seated hatred for England. Still, to her he owes this strong nature. It was she that compelled him to trust in the strength of his own arm until his self-confidence failed not, even when braved by the lion in his native forests. Often the steadiness of his aim proved the salvation of his life, and he learned to look to his own ingenuity for a way out of difficulties. His varied experiences eminently fitted him for his subsequent career. As a mature man and the leader of his people, gathering dangers did not dismay him, but rather increased his determination to press on until his enemies should have fled before him or crouched vanquished at his feet. Gloom disappeared before the light of his hope. Opposition brought his strong and vigorous nature to its full development, and attaining to one ambition after another, imparted to him and his countrymen that confidence which is never baffled by the thought of failure. United in purpose, they subjugated the native races, and became inured to war by reclaiming the jungles from their wild tenants; danger lost its terror. A common aim, common hardships, and finally a common good, resulting from a hard-won success, developed a national sympathy and a national spirit. The impulsiveness and religious fervor of the French Huguenot, blended with the plodding gentleness of the Dutch peasant. A distinctive type was the result, the *Africander* of to-day.

How surprised was England, when, led to new conquests by her

spirit of territorial acquisition, her soldiers climbed the *veldt* of South Africa! Not many years had passed since a few poor emigrants, alone or in small numbers, had fled before the advance of her authority. So few were they, in fact, that the world thought them lost in the depths of the Dark Continent, or annihilated by the swarm of native warriors. Instead, they were found in quiet possession of extensive plains, covered with vast herds and dotted here and there with peaceful homes. The Kaffir and Hottentot had long since disappeared with their tents and their cattle, glad to yield their lands to the sturdy pioneers, if only to get beyond their reach. A government had been organized granting the ballot to every citizen, and making position the reward of merit. Churches had been erected, at whose shrine the humble farmer gave voice to his devotion. The sorrow resulting from deserting the old hearths was being forgotten in the enjoyment of the new; the phantom hope which had led them on was changing to the real image of happiness, and contentment was diffusing its light over the new nation—a nation rising in primitive simplicity, upon the uplands of that far country—the beginning, it may be, of a power that will yet give balance to the jarring nations of Europe, as the United States has given peace to this continent.

They were in this condition when home and liberty were weighed one against the other. England again intruded herself. Once more long lines of ox-teams *trekked* northward, bearing their burdens of sorrow, and leaving property and all a second time the spoil to foreign aggression.

Such was the school in which the character of Paul Kruger was formed. It gave purpose to his life, marking clear before him the course he was to follow, and imparting the determination to pursue it until his failing strength should expend itself, and his tottering limbs let him sink into the grave.

He grew to manhood and passed on into old age, his ambitions still in harmony with the aims of his people. His exceptional genius did not isolate them in feeling or in thought. In him lived their sentiments and desires, and he became a type of their strength and resolution. His endurance, the steel of his nature, was tempered by the slow heat of trials and persecution—those trials that nature always sets in the way of advancement; that persecution,

the most galling of all, coming from the hands of those who should be friends.

We know him, therefore, by the influences that have acted upon his development. His deep religious convictions are the outgrowth of the scenes through which he has passed; for to the assistance of divine providence alone could he attribute the grand achievements that have marked the progress of his people. With a force that could be levied from a population of only six thousand, they had wrested from hordes of Kaffir warriors, territory equal in area to a third of Europe; twice, in less than half a century, in the face of appalling difficulties, and with a success that desperation alone could achieve, they had builded new homes, and that with confidence of ultimate security, though annihilation seemed pending over them. They recognized how unequal was the contest. They saw how few there were against many, but if the Israelites needed neither weapons nor armies, but only trumpets and flaming torches and trust in God to scatter the Midianites before them, why should they fear, whose cause was just, so long as they should rely upon the same source to give them victory? Thus they went forth to battle believing that unseen hosts would fight with them unseen, and when at Spion Kop the field was cleared and they stood in triumphant possession, they regarded victory as a manifestation of divine favor, and turned in gratitude and reverence to the Giver of their blessings. Thinking God would be their protector, they forecast a long reign of independence; for who can withstand the elect of heaven? This spirit was kept alive by Paul Kruger, at once their leader in war, their legislator in peace, their arbiter in trouble, their priest and adviser in religion; and he, no less deeply than they, felt his obligation to a guiding hand from above. He saw that in the past it had guarded them against destruction and cared for their early growth; little wonder that for the future, he dreamed of a great nation spread over the highlands of South Africa, free from all imposed authority, and impregnable to the world's ambition by the loyalty of its people. To Paul Kruger religion and Boer independence are one; for through religion, liberty has been gained, and freedom has but intensified their spirit and devotion.

This man is strong not alone in his self-will, but likewise in

his humility. Every Sunday he takes his Bible and repairs to the little church, where, surrounded by the most lowly of his countrymen, he offers up the thanksgiving of his people. He is the shepherd, yet one with his flock; though the most wealthy of his people, still he lives as the poorest; though the highest official of a nation, yet the most obscure citizen feels at ease in his presence. Notwithstanding these seeming evidences of weakness, yet in reality, of living strength, the wisest feel the influence of his mind, and the strongest wince under his gaze. By opposing his military genius, world-famed generals have found a sudden grave for reputations gained by the labors of a lifetime; statesmen, after delving for years in the mines of state-craft, have found his diplomacy as deep, as subtle as their own. His ability as a leader has checked England's advancement as it has not been checked since the days of Washington.

It was the old Dutch spirit aroused again—a spirit that neither Cromwell nor James I could intimidate. The genius of freedom that two centuries before had animated Oom Paul's ancestors in their struggles against the great Protectorate, seems to have taken its flight over the lapse of ages to find a ready reception in his breast. His language is but the echo of their dying lips. After England had desolated the lands of the old Hollanders, leaving six thousand of their fellow-soldiers clasped in death, and after surrender or utter destruction appeared inevitable, the sturdy Dutch burghers, undaunted still exclaimed: "All, all except the freedom of our country!" And when Tromp, their gallant leader, fell, he breathed as his last prayer, "O Lord, be merciful to me and my poor people."

The words of our hero of the Transvaal are just as memorable. When he saw that war was coming, and that his country should be the scene of conflict, he cried out in anguish and yet with determination, "Bloodshed we do not want, but if England will have our country, let them take it; but it shall be over our bodies, and the ash-heaps of our property."

This declaration has been the knell of thousands of the Queen's subjects. Where weakness was looked for, power raised its head; where prestige was expected to win, force failed. But the end is approaching. England will be victorious, for Kruger can not

long oppose the force pitted against him. He is bending beneath the burden of years, and in just a little while another name will be listed with the honored dead, another light will have vanished from the clear vault of fame, and only a memory will linger over a life that has ended. Henceforth, Oom Paul will figure in history with those whose lives have been marked with earnestness and sincerity, whom patriotism had consecrated to the noble task of combatting the assumption of power, and who have lived only to see age embittered by the thought of failure.

When Cromwell died, there came to him the sweet calm which the consciousness of days well spent distills into the soul of the dying. When the landscape of Mt. Vernon grew dim to the weakening vision of Washington, and one by one the faces he had loved, faded from his sight, his spirit arose buoyed up by the strains of sweet music—made possible by the peace his labors had secured to his country. When the assassin laid his fell hand upon the life of Lincoln, though his death came at a period when his usefulness was only at its prime, there was joy awakened by the fitting picture of broken fetters and lashes hung up to be used no more, throngs of liberated slaves moving out into the world, the light of hope beaming from their eyes, the dignity of manhood asserted in their free step. With these, the illumination of the closing moment cast its radiance over the scenes of the past, and transformed them into a bower of mellow light, leading up to the grand culmination.

But how different with Kruger! He has contended as valiantly as they, but the gloom of disappointment daily thickens around him. No danger has ever arisen between him and the liberty of his people, that he has not assailed; self-interest has never been too strong to yield to his one great purpose. Independence has been the object of his toil, the theme of his conversation, the food for his solitary thought. Its vision has broken in upon his midnight dreams, has been his guide, his inspiration by day. And now, when feebleness has crept through his being, and stiffened his tiring limbs—at a time when he had thought to sit in quiet meditation, lulled by the sound of contented industry—no rest comes to ease his weariness; but the tumult of war fires his veteran soul, and dark forebodings mantle the prospect of the

future. As he nears the end, his hopes move farther and farther from him; driven by a power he can not command, England is pressing him into the grave, marching over the lands of his countrymen with the tramp of a conqueror, treading out, it seems to him, the last spark of liberty. Soon he must lay down his weapons, and abandon the cause he has so much loved. When his body shall be cold and quiet in the grave, with his ascending spirit will arise from the lips of his people a wail of desolation and of utter loneliness: Boer independence will chant its last requiem over his lifeless form.

THE MAGIC WORD.

There's a magic charm in a little word,
When spoken in accents sweet,
That expresses the height of earthly bliss,
Wherein heaven and earth may meet.

It causes the heart of the mother to thrill,
With a pleasure without alloy,
When first it springs from the infant lips,
Of her darling baby boy.

The sentiment named by this little word,
The mother's heart will hold,
In a fervent clasp to her erring son,
Though all the world grow cold.

It lightens the burden of poverty's toil,
It brightens the mourner's tear;
Without its cheering, comforting rays,
This life would be dark and drear.

Wife, husband, parent are meaningless terms,
Without its sweet softening ray;
And friendship would its significance lose,
Should this but vanish away.

'Tis the dearest theme of human tongue,
It comes from the realms above,
To lead us back to the Father of light.
This magical word is LOVE.

A. Wootton.

THE REVOLUTION IN CHINA.

BY DR. J. M. TANNER.

Before the situation of affairs in China can be understood, it is necessary to explain to the reader that the Chinese constitute one of the most exclusive nations in the world. They have held themselves aloof from all entangling alliances with other nations, and have persistently for centuries refused to be influenced by any other civilization than that which was developed within China itself, and its own civilization has been of a primitive kind. To be sure, there have been financial interests involved which have led the Chinese to sell abroad the surplus of her products and admit to her markets such that she was most in need of. But this exchange of commerce, between China and foreign nations, has been one whose influence was confined to the seaports, so that commercial life with the outside world had no appreciable influence whatever upon the people who inhabited the interior of the country. In 1840, it will be remembered, England waged against the Chinese a conflict known as the opium war. It was, in a general way, a war to enforce commercial relations, and to withstand the efforts of the Chinese to exclude trade that had already been established. Since then there has been a marked change in the condition of the country. Missionaries of Christianity have been given greater liberty, and commercial interests have been crowded, little by little, upon the people of the Celestial kingdom. A few years ago, a war broke out between China and Japan, and the heavy, helpless condition of the Chinese, in their effort to defend themselves, clearly indicated to the world that China was not a nation possessing any vital patriotic national spirit.

China with her teeming millions offers a very lucrative field for foreign commerce. Her rich fields, her great mineral lands, and especially the opportunities for constructing railroads, have been strong incentive for speculative adventures. About two years ago, we are told that a Chinese scholar, a follower of Confucius, by the name of Chang Yu Wei, who was also a student of foreign civilization, succeeded in getting the ears of the young Chinese emperor who was somewhat disposed to be liberal in his views of foreign influence. Chang succeeded in inducing the emperor to make a number of important reforms in the administration of government, and encouraged him to aid the building of railroads and the development of internal commerce. He also urged upon him the advantage of a greater knowledge of foreign affairs, and the advantages that foreign civilization would have to the empire. The emperor listened attentively to Chang, but found an obstacle in his aunt who had formerly been empress, and who, now that her husband was dead, was simply empress dowager. This aunt represented the old school of the Chinese. She was very greatly opposed to any innovations, and made strenuous opposition to the efforts of her young nephew. The emperor undertook to coerce her, and gave instructions to one of his generals accordingly. The general, however, was somewhat shocked at the attitude of the young man towards his aunt, and made known to the dowager the purpose and intention of her nephew. She thereupon brought all her influence to bear upon her nephew and forced him to yield. Her task in this respect was all the easier because of the respect in which age is held in that country. What the young man had done was almost sacriligious in the eyes of the Chinese at large. The young man, still under the influence and prestige of his aunt, succumbed to her demand, and she thereupon assumed, after having him set aside and virtually imprisoned, the administration of the government. She traced the reforms to Chang Yu Wei, but he had made his escape to Japan. To show her great disapproval of what this reformer had done, she had six of his followers put to death. This was about a year ago, and then began, with the administration of the empress dowager, a new Chinese policy which has resulted in the present revolution in that empire.

Within the last two years, there has grown up a very power-

ful organization throughout China, an organization which includes its millions, and is known by the nickname of "Boxers." In Chinese, it is called the society of "I Ho Chuan," meaning "righteous harmony fists." The organization, whatever its words may mean, was simply intended to counteract as far as possible, and in every way, the influence of foreigners. The society made some pretensions to athletics, to military discipline, and national purposes. As this society has been secretly encouraged, if not officially endorsed, by the present dynasty of China, an explanation of its relationship to the government may help to throw some light on the situation.

The present dynasty, or ruling power, in China, is the Manchu dynasty, which was set up in that country something like two hundred and fifty years ago. At that time it was a quasi military power, sufficiently strong to coerce all the rest of the Celestial empire. The Manchu dynasty, however, has never been a favorite with the great millions of the Chinese, but its military strength has enabled it to maintain its position for these two centuries and more. The soldiers of the ruling house of China have been the subjects of pension for many decades, until, it is now said, more than three million Manchus are upon the pension lists of that country. It is, of course, the purpose of this dynasty to maintain its position, and as the Boxers were willing to support the dynasty, the dynasty must in its turn give some encouragement to the Boxers. Upon the banners of this society are these words: "Exalt the dynasty; extirpate the foreigners." For this dynasty support, the government refers, in its pronouncements, to the Boxers as patriots. These Boxers, or patriots as the government chooses to call them, have been organized for more than a year, and have been very actively engaged in their opposition to foreigners.

Those Chinese who were opposing the Chinese Christians are very much incensed at Christian missionaries, whom they tolerate only by force of circumstances which they are not able to control. Every now and then, acts of violence indicate the feeling of the anti-foreigners. Early this year, the hostile feeling of these Chinese was manifested in the killing of a British missionary, after he had been first stripped naked and his ears and nose cut off. It is just possible, as some writers assert, that the missionaries are extremely imprudent; that they do not respect the traditions of

the Chinese; that they stir up discontent and encourage the Chinese to litigation. Whether the accusations brought against the missionaries are all true, it is evident that missionary work has not been characterized by the greatest prudence and consideration, on the part of ministers, for the traditions and religion of the people. The enmity felt toward the missionaries has been very greatly reinforced by recent commercial enterprises, great European undertakings, and the construction of railroads within China. Every year witnesses large increases in the exports and imports of that country.

Not long ago, word came that these Boxers were forming several organizations, especially in the eastern part of the kingdom, and committing great depredations upon the native Christians, whose homes were burned and who were forced to flee to the foreigners for protection. The newspapers from time to time give an account of hundreds of these native Christians who are perishing at the hands of their Chinese countrymen, and who seem to be in the midst of this great revolutionary whirlwind. Of course the leaders of this revolutionary movement will, so far as they possibly can, refrain from acts of violence upon the missionaries themselves, as these missionaries are the proteges of strong European countries whose power is at any rate somewhat known to the rulers of China. However, word comes to us that a number of missionaries have lost their lives; that acts of violence have been committed upon foreigners, and upon both women and children. We are told that there are something like one million three hundred thousand Christians in the Chinese empire, and of these the Roman Catholic church claims one million.

Next to the vengeance which these Boxers sought to bring upon the native Christians and their "missionary traducers," the Boxers felt a strong hostility toward every species of commercial enterprise which was being carried on in the country. They began, therefore, the destruction of the telegraph lines and of the railroads; and, within the first ten days of these riots, it is estimated that more than five million dollars' worth of property was destroyed. Peking the capital of the empire, is the resident city of foreign ambassadors, and thousands of the revolutionists have gathered there and are filling the streets leading up to the foreign legations of

the great European powers and of the United States. It is not at this time possible to say just what has been done. Rumors come to us (June 21) that the ministers from France and Germany have been killed. As soon as the lives of foreigners were threatened in China, the foreign powers sent as many of their soldiers ashore from the ships as they could possibly spare, and thus formed what has been styled the international forces. Peking is something like one hundred miles inland from Fort Taku, on the Pei-ho River. This fort guarded the entrance to Tien Tsin, the chief commercial city, located as far up the river as boats could go. To this place, the Americans sent a small boat called the *Nashville*, and every effort is now made to protect the commercial interests of foreign nations at Tien Tsin, and an army was at once dispatched to Peking.

It is interesting to note the great anxiety felt by the nations respecting the outcome of this revolution in the Chinese empire. Great commercial interests are involved, and the United States as well as England, Germany, France and Russia, must look out for her commerce in the Celestial kingdom. Russia is building a railroad across southern Siberia, and is therefore increasing her commercial interests in northern China, and has secured from that country Port Arthur by which to connect Russian commerce with that of the Pacific. Russia has a considerable army already stationed at Port Arthur, which is in the Chinese empire, and, upon the outbreak of the revolution, mobilized something like twenty-five thousand troops. Eleven thousand of these were sent immediately to Taku, in order to reinforce the international army at that place.

On Saturday morning, June 16th, the Chinese fort Taku was bombarded and forced to surrender. On the 20th, news was brought that the Russians were without the walls of Peking, and that great consternation and excitement prevailed there. Of course, the great powers are jealous of Russia. Russia in her tariff would undoubtedly be disposed to discriminate against all foreign commerce, and the foreign commerce of that country is of vast importance; first, to England, and, second, to the United States which is second in rank of trade with the Celestial kingdom. The disposition, however, is very general among all the powers to maintain the stability of the Chinese empire, rather than to have it

partitioned. In case China should be partitioned among the great powers of the earth, certain powers, such as France, Germany and Russia would be disposed from their ports to exclude the foreign trade of other nations. England's policy would be more liberal, but the Americans could hardly claim any part in a partition of that country. We are not seeking Chinese territory, and for that reason our commercial interests demand, and demand strongly, that the integrity of China be maintained, in order that our opportunities of trade may extend to every part of the empire. This matter is of such far-reaching importance to this country that, as soon as the revolution broke out in China, rumors of an extra session of Congress were circulated throughout the country. The question is one of grave importance to the United States, and it is doubly so because of the peculiar position which the trade of this country occupies to the political ambitions of Russia. Perhaps seventenths of all American trade is in northern China, that portion of the country which would fall into Russia's hands in case of partition. Millions and millions of dollars' worth of trade would be annually cut off from us, and the commercial and material progress of this country would be hampered very greatly by a partition of that country. Rumors are circulated that Japan is also sending a large army of twenty-five thousand soldiers to China, and that in all probability, the Japanese will be made the mandatory power to carry into effect the wishes and the policy of the great powers, as their policy may be defined by international councils.

This is perhaps one of the most important episodes of modern times. It is weighty because of its far-reaching consequences to the peace of Europe, and the commercial interests of foreign countries. Every movement in China is at this time one of world-wide moment. It is highly important to the West, because China offers to our own Pacific States great opportunities for trade for the future. Undoubtedly the farmer will reap great advantages, in time to come, by the introduction of grain into the Chinese empire, because at this time a great and partially successful effort is under way to substitute the use of flour for that of rice, a product that has been commonly used by the Chinese from the earliest period of their history. It means tens of millions of dollars' worth of commerce every year for the people, and the United States will

not indifferently throw away the great chances that lie at their door. We are now a world power; our interests have gone beyond the seas; political complications will follow our commercial interests abroad; and it may, in truth, be said that the United States today has opened upon a new era in its history, a history of international commerce.

Since the above was written, the international forces under control of Admiral Seymour, of the British fleet, were overwhelmed in their effort to release the foreign ministers, Europeans and Americans, from the danger in which they found themselves, penned up as they were in the city of Peking. Startling news of the wholesale massacre of foreigners in Peking has for a number of days (July 10) been circulated by the Associated Press. The whole world stands appalled in the presence of these rumors, and every nation is hoping for the best. The uprising is growing, but the meagre information which comes from the interior makes it impossible to say how far it has penetrated the heart of the Chinese empire. We have learned, to our great surprise, that the Chinese may be soldiers. In 1894, they were helpless in the presence of Japan. Since then, European officers have been drilling them in the art and strategy of war, and they are now turning with a vengeance the instruction given by the Europeans to the destruction of European life and property.

THE PHILOSOPHY OF TRIAL.

BY CARL HJALMAR CARLQUIST.

[Several requests have come to the editors to publish the remaining two of the orations delivered at the late Speaker's Contest. Recognizing their excellence, we gladly comply with the petitions of our correspondents, and print one address in this number, to be followed by that of Thomas J. Howells, in the September ERA.—EDITORS.]

When studying about the persecutions endured by the Latter-day Saints at the time of their expulsion from Missouri, it seemed to me, as it seems now, that our Father in heaven would not have permitted his children to undergo the sufferings they did, unless he had known it would be for their benefit. This thought naturally led up to another, namely: That there is a philosophy in trial; that suffering refines and develops the human soul, just as the furnace refines and purifies the gold which it receives.

There is no darker page in American history, than the one on which is recorded the true account of the inhuman treatment which the "Mormon" people received in Missouri, one of the sovereign states of the American Union. During that dark period in this State, thousands of American citizens were driven from their homes by religious bigotry and intolerance. Robbed of their rights, their property and their all; cast forth upon the bleak prairies, houseless and unprotected; many sank down and expired under their accumulated sufferings, while others heroically pressed on to another haven of refuge—the marshes of Illinois. Youth and age suffered alike. Those brutal mobs, among whom were government officials and religious ministers, spared none. Even heroes of our

Revolutionary struggle—men who had helped to win the country's independence—were tortured and killed by those merciless men. No act of barbarity was too cruel to satisfy their fearful lust for rapine and murder. Pagan Rome, at the time of her most horrifying brutalities and deeds of blood, rarely saw enacted darker scenes. Haun's Mill, Crooked River and Far West, are names which call to mind the slaughter of the innocents at Bethlehem; the horrors of the Spanish Inquisition, and the massacre of the Huguenots on St. Bartholomew's Day. Fathers were torn from their helpless families, forbidden to speak a word of farewell and perhaps of final parting, incarcerated in felon's cells there to suffer untold agonies of mind and body. Loving wives and innocent children were driven in a helpless, destitute condition, from their firesides to face the northern blasts of winter. These heart-rending scenes were tempered by no act of tenderness, no feeling of pity or charity. Relentless hate filled the hearts of their oppressors and these atrocious acts, unparalleled in a civilized country, took place on soil over which waved that starry emblem of equal rights and religious liberty, the American flag.

When we think of the courage and fortitude displayed by the Saints, during these fearful times, we very naturally ask, were all these sufferings endured in vain? Was it for nothing that hundreds of the Saints were martyred, that widowed women and orphaned children fled in the dark and chilly night to escape the flames of their burning homes? Were all the sufferings of that rigorous winter endured without reward? No! though many fell along the bloody path, which marked their flight over the frozen plain from Missouri to Illinois, yet their death was not in vain.

God, in all ages of the world, in all dispensations of time, has tested his chosen people by trials and tribulations.

The Book of Job tells how the Lord permitted Satan to afflict his upright servant Job, with everything which might cause man to reject his God; how Job after he had endured in patience all the trials which Satan had heaped upon him, nevertheless remained firm in his faith to the Lord, and, having manifested his integrity to heaven, was blessed by him above all other men.

The history of the Jewish people, as related in the Holy Scriptures, is replete with trials which they endured, because of

their peculiar faith. The grinding bondage, which the Israelites endured at the time of their captivity in Egypt, was but the school in which the Lord was educating them for their future greatness as a nation. Every stroke of the lash from their Egyptian taskmasters, was but emphasizing the lesson which the Lord was teaching them. So, also, with their journeying in the wilderness and their subsequent trials in Canaan, the Promised Land.

It was the same with the Saints during the opening centuries of the Christian era. The fearful sufferings endured by the followers and disciples of the meek and lowly Nazarene, during the years which followed the dawn of Christianity, no pen nor human tongue can ever tell. Suffering on the cross, death on the rack, slaughter in the arena, are but a few of the dreadful modes of persecution which make up the history of those awful times. Well has it been said, that by the blood of martyrs were the truths of Christianity spread. The Lord was showing his people that "All who live Godly in Christ Jesus must suffer persecution."

The crucifixion of the Savior was but the culmination of all the trials and suffering which he endured. From Bethlehem to Calvary, our Master's life was filled with trial and persecution. Even he had to be tried in this way, as Paul the Apostle said to the Hebrews: "Though he were a Son, yet learned he obedience by the things which he suffered."

Believing, as we do, that the Lord never does anything without just reason, there must be a cause for his permitting his children to suffer. We know that he has instituted a glorious plan, by complying with which we may gain an exaltation in his presence. And realizing the kindness and mercy shown to us by him in every other respect, we feel prompted to ask the question: Why has the Lord permitted these trials, persecutions and oppressions to come upon his chosen people? What is there in trial, that it has been so common with the people of God? The Lord does not desire to see his children suffer; so there must be some far-reaching reasons why he permits these grievous things to come upon them. There are several reasons, if we may judge from effects, why the Lord permits his people to be persecuted. In the first place: Trial chastens the tried, for errors which they may have committed. At times earthly fathers find it necessary to correct

their erring children by chastisement which the children think hard to bear. So our Heavenly Father corrects by permitting trials to come upon his children. Had the Saints in Missouri followed the counsels of the Prophet Joseph, that chapter of suffering and death would perhaps never have been written.

In the second place: Trials test and strengthen the faith of the people. In times of sorrow and trouble, man always seeks the help of the Lord. Father Abraham's faith in God was tested and strengthened by that memorable command given him to sacrifice his son Isaac, on the mountain side. It is true that God did not intend that son to be sacrificed, for he provided a ram instead; but nevertheless Abraham's faith was proved. For this reason, the Lord permitted the religious bigots of Missouri to drive the Saints from their comfortable homes. How could they be proved faithful but by trials? So then, amid all the hunger and sickness, flight and death, there was an object to be attained. It had to be shown by their sufferings whether they were willing to give up everything for their eternal salvation.

Thirdly: Trial develops the heavenly attributes of patience, forbearance, forgiveness and charity, to an extent that can not be done in any other way. To develop our physical strength, we must exercise our muscles, and to develop the spiritual side of our natures, we must exercise our spiritual faculties. Think of the glorious example given us in Christ, when with his expiring cry he exclaimed: "Father, forgive them, for they know not what they do." These same qualities of forgiveness, charity and forbearance are in us, and only require to be brought out. Pearls are found in the oyster shells at the bottom of the sea, but it takes the knife of the pearl-diver to open the shell, so that the pearl may drop out. So the richest qualities of man are hidden and enclosed, and it sometimes takes the sharp knife of persecution and trial to open the shell, so that the Pearl of Great Price may be found.

Fourthly: Trial purges the church of those members who are hypocrites and not true Saints. There are always those who, when the storm of persecution breaks in all its fury, seek cover beneath the shelter of apostasy. These The Church is better without. Just at certain seasons of the year, nature, by furious winds, sweeps away all the dead leaves and rubbish which have gathered, and at

other seasons causes a down-pouring of the heavy rains to purify the atmosphere and wash clean the earth; so the Lord at times causes trials and persecutions to come upon his Church, to rid it of all its wavering members. Trials and persecutions are the means by which the Lord prunes his vineyard. As in the spring, when the buds first peep forth, and the husbandman goes out in the orchard and trims off all the dead and useless branches of the fruit trees, so the Lord, when the occasion requires, prunes his vineyard by means of trials. Consider the lily in all its white and simple beauty. Could it become the exquisite flower it is without the showers and storms, as well as the sunshine? Night and day are both necessary in their turn, that after all the conditions which nature requires the perfect flower is formed. Man is like the lily; it takes the storm of persecution and oppression, as well as the sunshine of heaven, to make him perfect. The night of trial is necessary as well as the day of peace.

As a people, we have always said that it takes trials and persecutions to make us strong in our faith, and we have all heard, time and again, that The Church has always flourished most during periods of oppression and persecution. These facts are proved by our history.

When we are striving to withstand the assaults of our enemies, when we are enduring hardship under circumstances which are trying and severe, we should bear in mind the fact that "There is a philosophy in trial." We have been placed upon this earth by our Heavenly Father in order that we might be surrounded by conditions which will bring out the best there is in our characters, and so be fitted to return to his presence. Life itself is but one long trial. The great Redeemer himself had to endure agony and trial beyond the comprehension of the human mind. Can we, then, expect to gain the boon of eternal salvation that he enjoys, unless we undergo trials to prepare us for it. From the cradle to the grave, our journey through this mortal sphere leads over a trial-strewn path; there is no other road by which we can regain the presence of our Father in Heaven.

If, while we are toiling upward in the path of life, we fall and bruise ourselves upon the stones of sorrow and tribulation; if we are torn and scratched by the brambles and thorns of trial and persecu-

tion that hedge in this pathway, let us still persevere in the struggle upward. For when we have gained the goal for which we are striving; when we are resting within' the portals of that glorious mansion where we shall find peace and happiness, joy and delight, the contrast between the toilsome journey and the peaceful rest, will make us doubly appreciate the kindness of him who has prepared it for us. Let us, then, when we meet trials and persecutions, in the course of our lives, endure them philosophically, remembering how the Saints endured trial when they were expelled from Missouri.

GOD'S KIN.

There is no summit you may not attain,
No purpose which you may not yet achieve,
If you will wait serenely and believe
Each seeming loss is but a step to'rd gain.
Between the mountain-tops lie vale and plain;
Let nothing make you question doubt or grieve;
Give only good, and good alone receive;
And as you welcome joy, so welcome pain.

That which you most desire awaits your word;
Throw wide the door and bid it enter in.
Speak, and the strong vibrations shall be stirred;
Speak, and above earth's loud, unmeaning din
Your silent declarations shall be heard.
All things are possible to God's own kin.

ELLA WHEELER WILCOX.

AN ESTIMATE OF THE SCANDINAVIAN JUBILEE.

BY J. M. SJODAHL, PRESIDENT OF THE SCANDINAVIAN MEETINGS
OF THE SALT LAKE STAKE OF ZION.

At the Scandinavian conference held in the Assembly Hall, Oct. 8, 1899, the announcement was made by Elder Anthon H. Lund, of the council of Apostles, that the plan for a Scandinavian jubilee in commemoration of the introduction of the Gospel into the three Scandinavian countries, by Elder Erastus Snow, the Apostle, and his companions, fifty years ago, had met the candid approval of the First Presidency of The Church, and of the council of Apostles. The speaker expressed his desire that as many of the Scandinavian Saints as possible should gather in Salt Lake City for that occasion. The thought had been privately discussed previous to the conference, and the people were prepared for it. The announcement was therefore received with general satisfaction and enthusiasm.

The members of The Church, of Scandinavian origin, realize fully that the coming of the Gospel messengers to the countries of their fathers was an event, not only in their individual lives, by which so many of them were lifted to a higher plane of both spiritual and temporal existence, but also one of immense national importance. Religious liberty is a necessity, without which political freedom, with all its attendant blessings, is impossible. How much the Scandinavian countries are indebted to "Mormonism" for their development and prominent rank among civilized nations few

are as yet able to see, or willing to admit. But it should need no argument that the Biblical doctrines and the pure morality preached by the "Mormon" Elders; their courage under storms of persecution; their patience in suffering for the sake of righteousness; and their devotion to the Master's cause, as well as their love for their fellowmen, no less than the divine power that accompany their administrations, impressed the nations, to whom they were sent, in no small degree. If primitive Christianity was a power for good, even outside the immediate circle of disciples, the Gospel restored has had no less influence in the world. Every branch of The Church is a little center from which the fragrance of the Gospel, its power for purity, for liberty, for elevation, is spreading in every direction. The nations from among which the Latter-day Saints have sprung, are the foremost in the world.

It was in acknowledgment of these facts, that the Scandinavian Jubilee was held. Its purpose was to express gratitude to the Almighty for inspiring his servants to send missionaries to the Scandinavian countries; for providing the instruments needed in that work, and opening the way for them, amidst many difficulties. It was also intended as a testimony to the world, that the Saints in Zion are happy in the knowledge they have received; that they are willing to continue in the service of the Master, whom many of them have glorified in their lives for almost half a century, and a few even longer. These were the thoughts that inspired the Jubilee. It was held as a result of a natural desire to praise the Lord for his many blessings, and to renew the determination to serve him faithfully.

The Scandinavian Saints in Salt Lake City fully realized the magnitude of the undertaking, but they also knew that there is strength in union, and that with the aid of their co-religionists in the various settlements, north and south, and with the Divine approbation of their work, a celebration appropriate and successful could be held. In this spirit, they commenced to lay the plans and to gather the means needed for the expenses. This work was slow. Most of those interested are engaged in daily toil, and could give only a few hours now and then to this extra labor. Consequently, it would often require a week to do what under other circumstances might have been accomplished in a day. But

they applied themselves to the work in hand diligently and faithfully.

At the April conference this year, a central committee, consisting of the following brethren, was appointed: Anthon H. Lund, C. D. Fjeldsted, J. M. Sjodahl, Andrew Jenson and C. A. F. Orlob. They were charged with the duty of placing the matter before the people in the different settlements.

For the local arrangements, a large committee was appointed, to labor under the direction of the brethren presiding over the Scandinavian meetings in Salt Lake City, J. M. Sjodahl, M. Christophersen and J. S. Jensen. There were about seventy members in this committee, representing the three nations of Scandinavia. This committee was divided into the following sub-committees: On program; on finances; on transportation; on invitation; on advertising; on halls; on decoration; on entertainment; on accommodations; on music; on the ladies' meeting; on dramatic entertainments; on other amusements; on badges, and a committee of ushers. Each of these sub-committees had their work carefully outlined. They met regularly and submitted all their plans and recommendations to the general committee. Everything was discussed and well considered. Regular monthly meetings were held, and extra sessions oftener if necessary, and the committee frequently had the advantage of the suggestions and wise counsels of Elder Anthon H. Lund during these meetings.

The result of the preparatory work was seen in the gatherings that were held during the 14th to 17th of June. These dates were selected because on the 14th of June, 1850, Erastus Snow, and fellow missionaries, George P. Dykes, and John P. Forsgren landed in Copenhagen, Denmark, where headquarters for the Scandinavian mission was established, and remains to this day. That occasion was selected, although Elder P. O. Hansen had arrived in Copenhagen a few days earlier, and was deemed memorable enough to be remembered with gratitude for the innumerable blessings that followed. And that the Scandinavian Saints generally appreciate these blessings, was seen in the large attendance at the various gatherings.

Seven religious meetings were held, six in the Assembly Hall, and one, on the afternoon of the 17th, in the Tabernacle. The

first two on the 14th were devoted to historical sketches of the introduction of the Gospel into Denmark, Sweden, Norway, and Iceland, the speakers being Elders C. C. A. Christensen, of Ephraim; N. C. Flygare, of Ogden; O. H. Berg, of Provo, and John Thorgeirson, of Thistle. The sketches were necessarily brief, but they proved very interesting.

At the meeting on Friday, a rather lengthy review was given by Elder Andrew Jenson on the Scandinavians in Utah, and he was followed by a brief discourse by Elder J. M. Sjodahl on the restoration of the Gospel.

The meeting on Saturday proved especially interesting. It was the ladies' meeting, presided over by Mrs. Lorenzo Snow, and assisted by Mrs. J. M. Sjodahl and other ladies, the former agreeably surprised the audience by cordially greeting them with a few well selected words in the Danish language. The speakers were, besides Mrs. Snow, Mrs. Anna Beckstrom Snow, Mrs. Anna Widtsoe, Mrs. Mary Oblad, Mrs. Cornelia Parker, Mrs. Julia Brixen, Mrs. A. W. Winberg, Elders Anthon H. Lund, and Angus M. Cannon. Mrs. Lorenzo Snow closed this session with the practical suggestion that the Scandinavian sisters organize for the purpose of keeping the young ladies who come here from the old countries, and who do not understand English, interested in the Church and the Gospel. She thought much good could be done in this way, and that many a young soul could be saved from the perils that beset the path of a stranger.

The Sunday morning meeting was a missionary reunion, at which the speakers gave many interesting reminiscences of missionary life. The speakers were H. O. Magleby, of Monroe; C. E. Petersen, of Ogden; John F. F. Dorius, of Ephraim; Canute Petersen, of Ephraim, and O. N. Liljenquist, of Hyrum.

The largest meeting of the Jubilee was that held in the Tabernacle on the afternoon of the seventeenth. The entire lower portion of the vast building was filled, and the proceedings were listened to with deep interest. Prayer was offered in the Swedish language by Elder J. M. Sjodahl. The speakers were Elders C. D. Fjeldsted, Brigham Young, Anthon H. Lund and President George Q. Cannon. Then a Jewish lady, Miss Sadie American, was introduced, and addressed the congregation. She spoke chiefly of

woman's part in the work of ushering in God's kingdom on the earth. The meeting was rendered very interesting by the rendition, between the addresses, in a most excellent manner, of solos by Miss Ida Peterson, of Manti, Prof. A. C. Lund and Mrs. Agnes Olsen Thomas, of Salt Lake City.

The closing meeting in the Assembly Hall, on the 17th, was well attended, and the presence of the Spirit of God was felt by all. It was a testimony meeting, and there were numerous brief speeches, interspersed with songs of praise.

One feature of this meeting was the unanimous adoption of a resolution expressing the desire of the Scandinavians assembled that an effort be made to raise means for the erection of suitable meeting houses in Copenhagen and Stockholm. On this point the writer asks permission to quote these paragraphs from the *Deseret News* of the 18th of June:

The Scandinavian Jubilee was brought to a close last night, Sunday, June 17th, with the unanimous adoption, on the suggestion of Elder J. M. Sjodahl, of a resolution to endeavor to raise, among the Scandinavians in Utah, means enough for the erection of suitable Latter-day Saints' places of worship in Copenhagen and Stockholm. For some time endeavors have been made to collect money for mission headquarters in the former city, and the subject came up by the reading, by Apostle Anthon H. Lund, of a communication from Elder J. M. Christensen, of this city, in which he contributed \$100 towards the funds already gathered for the purpose. The resolution would have included Christiana, but for the fact that the Saints in the capital of Norway have a convenient and centrally located meeting house of their own. It was left to Elder Anthon H. Lund, of the council of Apostles, and Elder C. D. Fjeldsted, of the First council of Seventies, to appoint a central committee, and local committees in the various settlements, to have charge of this work; and it is hoped that with systematic and well directed united efforts this great undertaking will be accomplished before long.

It is difficult to conceive of a more fitting close to the Scandinavian celebration, which has been so successful in every respect. We trust the Scandinavians in Utah will be able to put this crowning work on their Jubilee, and erect, in the capitals of Denmark and Sweden, suitable monuments of the semi-centennial of the introduction of the Gospel into the countries of their fathers. It is much needed in

both places, and would undoubtedly materially further the cause of truth.

The Saints very much appreciate the greetings from President Lorenzo Snow, and the personal attendance of many of The Church authorities, including President George Q. Cannon, members of the council of Apostles, and First Council of Seventies; the Presiding Bishopric, the Presidency of Salt Lake Stake, and the Patriarch of The Church, John Smith.

Having briefly reviewed the religious exercises, which formed the central part of the Jubilee, attention is called to the musical part of it, which lent much grace and charm to the unique gathering. At all the meetings, selections were given by soloists and musical organizations, and no other feature, perhaps, better showed the advancement of the Scandinavian people in this region during the last fifty years. Those who took part in the musical exercises in the meetings and the Tabernacle were: The Sandy choir, under the direction of Mr. Hartvigsen; the Danish-Norwegian choir, Harmonien, of this city, under the direction of Mr. Olof Nilson; the Swedish choir, Svea, of this city, under the direction of Mr. Hugo Peterson; the Ogden choir, under the direction of Mr. Hagbert Anderson; E. Christopherson, Geo. Christensen, Miss Ida Peterson, Hyrum Olsen, Miss Judith Anderson, Prof. J. A. Anderson, Mrs. Agnes Olsen Thomas, Alfred Nilson, Professors A. C. Lund and Jenson, Prof. Willard Weihe, the Norwegian Ladies quartet, Miss Emma Jorgensen, Prof. Jos. J. Daynes, Miss Emely Larson, Enoch Jorgensen, Miss Mary Larson, and Mr. J. Stroberg. The selections rendered were all received with much appreciation. Some of those who were heard during the Jubilee, as Professors Daynes, Weihe, Lund, Anderson, Miss Ida Peterson, Miss Judith Anderson, Mrs. Agnes Olsen Thomas and Mr. Alfred Nilson, are already well known to the public. Prof. Anderson's recitation on the piano was among the best ever heard in the city, and the rendition at the concert of a German duet, by Professors Lund and Jensen, as well as Professor Lund's solo at the Tabernacle services, gave evidence of great musical talent, and long, patient study and training. This must also be said of the solos rendered by Miss Ida Peterson. Others were less known, some of

them being heard in the city for the first time. Among these were Miss Emely Larson, of Gunnison, who some day is likely to become well known in musical circles. The original compositions of Mr. Olof Nilson, entitled, "Jubilee Hymn," and "The Lamb of God," have been favorably commented on.

The Tabernacle during the concert presented a beautiful and impressive scene. The vast building was packed, about eight thousand complimentary tickets having been distributed by the committee. Seats were reserved for the guests of honor, but there was no charge for any place in the building.

The decorations of the building were elaborate and appropriate, and reflected much credit on the ladies and gentlemen constituting the committee on decorations. In the center, on the organ, was seen a large portrait of Erastus Snow, on a background representing the entrance to the harbor of Copenhagen. On either side were the Scandinavian colors. The gallery was tastefully draped with bunting and flags. From the center of the ceiling fell streamers which all met in a cluster of flags. The platform was profusely decorated with flowers and plants. It was the general verdict that never was the Tabernacle more tastefully decorated. Similar taste was displayed in the decoration of the Fourteenth ward assembly rooms, which had been rented for the week, to serve as headquarters for the Jubilee visitors, and a bureau of general information.

Two excursions, one to the famous Saltair, and one to the beautiful Lagoon, were features of the gathering. It is estimated that over three thousand persons went to the former place, and about five thousand to the latter. One of the features of the program at Saltair was an address by Judge C. M. Nielsen. At the Lagoon, national games, a pantomime and races were indulged in, while the committee had arranged for the free distribution of thousands of sandwiches among the visitors. Many of the visitors had never before seen either of these beautiful pleasure resorts, and they expressed their admiration in terms of appreciation.

Among the features of the Jubilee was the presentation of badges to all living Scandinavians who had joined The Church in the year 1850, or previous. Among those who were thus honored were Elders Canute Petersen, Peter A. Forsgren, Anna Beckstrom

Snow, Bishop Christian Larsen, Patriarch C. C. A. Christensen, Christine Bensen Andersen, John F. F. Dorius, Augusta Dorius Stevens and Caroline Marie Nielsen Twede. The other veterans from that time, who were not present, were also remembered. They are Erika Forsgren Davis, of Avon, Cache county; John B. Forster, of Salt Lake City; Anne Larsen, of Spring City; Mathilde Petersen, of Ephraim, Sarah J. Jensen, of Brigham City; Barbara J. D. Larsen, of Logan and Sister Sorensen, widow of F. C. Sorensen, of Ephraim. Badges of honor have been sent to these veterans.

As an appropriate souvenir of the Jubilee, an album was issued. This contains a brief sketch of the introduction of the Gospel into the Scandinavian countries; a complete list of missionaries and notable visitors to that mission, views of interest, and not far from one hundred portraits of Scandinavian men and women. Of this publication the *Salt Lake Herald* of June, 14th, kindly said:

"The Scandinavian Jubilee Album" is the title of a work issued by a committee consisting of Anthon H. Lund, Andrew Jensen, J. M. Sjodahl and C. A. F. Orlob, and it is one of the most handsome things that ever came from the press. It is intended to commemorate the fiftieth anniversary now being celebrated, and it certainly will do so. It is a book of 240 pages, and in those pages are found over 400 half-tone engravings of points of interest and leading Scandinavians of Utah, the latter accompanied by biographical sketches.

On the outside cover the name of the work in raised letters is surrounded with a border of gold, while in the four corners are displayed flags of America, Denmark, Norway and Sweden.

A steel engraving of Joseph Smith adorns the title page and Erastus Snow ranks second. Then comes a complete history of the introduction of the Mormon doctrine into Scandinavia and its progress in the three countries of Denmark, Norway and Sweden. Portraits of the first presidency of the church and the twelve apostles appear, and an idea of the scope of the work can be obtained when it is seen that the name of every missionary who has labored in Scandinavia is given place.

Then there are engravings of the mission houses in Copenhagen, Denmark, Christiania, Norway, and Malmo and Gothenburg Sweden, that must have been procured at a great cost.

Portraits and biographical sketches following of all the prominent Scandinavians in Utah, now living or deceased, every picture being a

half-tone engraving. The work was produced through a popular subscription and it certainly is worthy of a place in every Utah library.

It can be added that of the money subscribed, somewhat over one hundred dollars was received in excess of all expenses, and this money has been handed over to the building fund for Copenhagen and Stockholm, while six hundred albums have been turned over to the Jubilee committee, to be sold for the benefit of the Jubilee. The entire edition was one thousand copies. The remaining four hundred have been distributed among the subscribers.

The Scandinavian Jubilee, from whatever point of view it is regarded, was a success, and if by the gathering of those memorable days, hearts were cheered, that soon will cease to beat in mortal tabernacles; if the bonds of union were drawn closer by brotherly love; if faith was strengthened by the review of the past work of the Almighty, then the results will be lasting for the glory of God and the benefit of his Saints.

SILENCE A SIN.

If any little word of mine

May make a life the brighter;

If any little song of mine

May make the heart the lighter,—

God help me speak the little word,

And take my bit of singing,

And drop it in some lonely vale

And set the echoes ringing.

CHINESE EDUCATION.

BY PROFESSOR MOSIAH HALL, OF THE BRIGHAM YOUNG COLLEGE,
LOGAN, UTAH.

The Chinese may be taken as the highest representative of the Turanian races. They had a consciously organized scheme of education long before any other people. The Chinese say, "When letters were invented, the heavens, the earth and the gods were all agitated. The inhabitants of Hades wept at night, and the heavens as an expression of joy, rained down ripe grain." Writing was practiced among them in 1700 B. C., and it is believed to have existed in some form even in 3000 B. C.*

According to Laurie, the Chinese character is child-like, gentle, kindly and peaceful, united with cunning, suspicion, trickery and immorality. They have a marvelous industry, and are wonderfully contented; in fact, they have an enormous national conceit, and

* "It is not so long since the nobles of our most civilized western lands counted it a vice to write well, and slept on rushes in their torch-lit, wooden halls. Their ideals were war and hunting, with bows and arrows, for the most part, with legalized plundering of the agricultural population to renew their supplies of bread. In those days China was far more civilized than any European country; and in the life of the Chinese empire, that period is only as yesterday. The two things which have done most to change the relative positions of east and west are gun powder and printing, yet both of these have been known in China for ages. So that any inherent superiority on the part of the west is rather a pleasing fiction."—*Charles Johnston, of the Royal Asiatic Society, in July North American Review.*

their personal habits are temperate. They are, however, cruel, almost inhuman in their treatment of criminals, and human life is held in low esteem.

It is most remarkable that in China about one-third of the human race—its population is about four hundred millions—have for over four thousand years had a settled system of government and form of life, and an educational system for at least three thousand years of this time. Confucius (551 B. C.) was their great religious teacher, and much that is peculiar in their life and thought may be traced to the influence of his teachings. Order is the chief characteristic of this religious system. Man having this cannot err. Knowledge is virtue. Absolute truth is the course or way of nature. They aim at a social and political system which is as unvarying as the return of the seasons in nature. "Connected with the official religion is an annual ceremonial of worship in honor of the powers of nature, and expressing the dependence of man on the order of nature, the productivity of the soil, and the recurrence of the seasons." Their religion is a moral and political system resting ultimately on the recognition of a supreme God or divine Order, but this being is regarded only as a fact, and as something outside of their daily life. This religion includes the worship of ancestors. Immortality is a blank with them.* In their religion there is a formal morality, but nothing ideal or truly ethical. The Chinese have a reverence for the past that amounts to a superstition. Antiquity is a guarantee for truth, and an infallible guide for present action.

The family is the center of the moral, social, and political life of the nation. Out of the idea of family life, all virtues grow, and

* "Christianity owes most of its converts in China to the fact that it is more alluring than any religion we have there. The idea of a future life and rewards for the righteous is tempting to many. Confucius teaches no such doctrine. He was once asked if he believed in a future life, and he answered: 'If I don't know what will take place tomorrow, how can I know anything about a more remote future?' He exhorted men to do their best today with no thought of reward. That seems to me the higher view."—*Wu Ting-Fang, Minister of China to the United States, in the London Christian Commonwealth.*

after the family ideal the state is modelled. "The state is only a largely developed family, and the emperor, at the head, has like a father in China, the power of life and death over his subjects, and commands and receives absolute obedience." The relation of wife to husband is practical slavery. A father in naming his children, counts only his sons. Prudential virtue takes the place of the ideal and spiritual. If a man attain a perfect nature, he must observe the five relations: between king and subject, father and son, elder and younger brother, husband and wife, friend and friend, and practice the usual daily virtues.

One of their chief characteristics is a love for formalism and ceremonies. "The Book of Rites, which must be learned by heart, gives minute directions for the acts of daily life in the family, and in the state, and is also a manual of etiquette." This helps to give permanence to their institutions, and yet it deprives them of vitality and stifles all progress. Virtue becomes propriety, and morality, conventionalism.

Their ideographic language also restricts the free play of mind. The mental effort necessary to learn one thousand of their characters is no doubt as great as we put forth to read a small library. Their educational system with its almost total reliance on memory and fixed forms of examinations, is the most stupendous intellectual machine ever devised by man.* It, however, seems to answer the

* Speaking of Chinese education and the recent, so far unsuccessful, efforts of the emperor at infusing new life and change into the wonderful system of intellectual training, perfected in China centuries ago, Mr. Johnston, in the *Review*, already quoted, says:

"It is the battle of utility against culture fought out once more on Chinese lines. Chemistry and physics, engineering and military science are to take the place of essays and poems exquisitely fashioned after ancient models, now the sole test of talent throughout the empire, and perfection in which is the royal road to fame and fortune.

"It is hard to tell which we most admire, the genuine enthusiasm of all China for literary culture, for familiarity with the highest thoughts and noblest words of the sages, or the marvelous ingenuity and precision with which this knowledge is tested by a system of examinations hardly equalled, and never surpassed, by any nation in the world—the vast halls, with their cloister-like divisions for ten thousand candidates; the seals

purpose demanded by their social ideals. It turns out obedient citizens, and proficient officers who perpetuate their idea of government. From all of which it seems evident that the educational ideal of the Chinese is *social* or *political* culture. It rests first upon the family; next upon a cold, formal morality, then upon absolute reliance on system, order, and the dead past; and lastly upon the huge conventionalism of their schools. All have a formal culture, rather than a spiritual end, in view. As Laurie well says, "everything tends to fixedness, and order—to a statical rather than a dynamical social and civil life. For four thousand years they have made no substantial progress in the essential thought, and life-standard of the nation."

Some valuable lessons, nevertheless, are to be derived from them—mostly, however, of a negative nature. Enthusiasts for order and system, as a means for placing our own schools on a better basis, should study Chinese education carefully. Ardent pedagogues, who believe the social phase of education should be our ideal, may find something here to hold their attention. Above all, the results of formal, conventional teaching and education may be seen here at their best.

set on the doors before the papers are given out; the counted sheets of stamped paper with name and number for the essays and poems of each candidate; the army of clerks copying the themes in red ink, lest any personal sign or mark should lead the examiner to recognize a favored pupil; the enthusiastic crowds gathering at the doors; the canons and music which greet the candidates first to come forth; the literary chancellor ceremoniously presiding; the lists of the successful eagerly bought up in the streets; the chosen essays and poems sent to Court for the delectation of the Emperor; the gold-buttoned caps and blue silk gowns of the graduates; and lastly, the almost pathetic provision that whoever continues without success to try for any degree until his eightieth year shall receive it free, from the emperor himself, as a reward for faithful love of learning."

A NEPHITE'S COMMANDMENTS TO HIS THREE SONS.

BY B. H. ROBERTS.

III—CORIANTON.

I.

In Corianton we have a character altogether different from the other sons of Alma—Helaman and Shiblon, Corianton's elder brothers. So different, indeed, that one marvels that they can be children of the same father. The marked difference leads one almost to ask: Can the same fountain send forth both sweet water and bitter? Can one tree bear both bad and good fruit? How is it that the tame Olive tree bears wild fruit? That is, how does it come to pass that good parents, wise, noble and honorable fathers, sometimes seem cursed with worthless sons? These questions are easy to ask, but difficult to answer, unless we say that the figures of speech used in the questions above do not meet, even for purposes of illustration, the phenomenon of a righteous father begetting a son whose every inclination seems bent towards evil. Such a father is not as a good fountain sending forth sweet and bitter water; nor a tree bearing both bad and good fruit. Such sons are not as bitter waters from a sweet fountain, nor as bad fruit from a good tree. By which I mean, that the earthly father, good or bad, is not the primary source from whence comes the character of his son. He does not create that character, neither does the mother. Modify it they may. Impress some characteristics upon it, physical or

mental, they do. They fix upon it doubtless some impressions peculiar to themselves, for large observation and the experience of the race confirms the fact; but create the character of son or daughter wholly, or even primarily, never. At most, parentage but modifies character, it never creates it. Men who come to this earth are what they are primarily by reason of what they *were* in that existence before they tabernacled in the flesh.

Man, by which I mean not the fleshly tabernacle in which the real man lives—but the being who possesses the aggregation of qualities making up the intelligence and character of *the* man, the true man, the “art-man” or “ah-man;” he was not created, he was not made, but is eternal as God is; and is what he is, by virtue of the innate qualities of his nature modified by the cycles of experiences through which he has passed before he reached earth; modified by his earth parentage, too, among other things; but not created by that. Not all the modifying influences of earth parentage can remove the characteristics possessed by the spirit before his birth; and there may be some characteristics not touched at all by the influences of earth parentage. Hence we have Cain born to Adam; and than Adam, perhaps, none has been more righteous; Ham born to Noah; Ishmael, to Abraham; Esau, to Isaac; Reuben, to Jacob; Absalom, to David—nay, David himself to Jesse; Laman and Lemuel, to Lehi; Corianton, to Alma. And why to the virtuous are often born the vicious, we know not, but doubtless for some wise purpose, and perhaps because of relationships and compacts existing in the pre-existent life, not now known to us.

* * * * *

Corianton was different, I say, from both Helaman and Shiblon. He was doubtless quick of intellect, though really of less intellectual power than his older brothers. Smart, I should say, rather than wise; brilliant, rather than profound; moved by impulse instead of reason; and governed by feeling rather than by a sound judgment. As a result of such a combination of qualities he was evidently vain and self-sufficient, impatient of restraint, and sought to walk independently of the experience, counsels and sounder judgment of his older brethren. Moreover, he was not more than half convinced of the truth of the Gospel. On a number of leading and fundamental doctrines he was skeptical. He

evidently had enough knowledge to doubt, but not enough to believe. At the Pierian spring he had evidently taken shallow draughts—enough to intoxicate the brain; but had not yet taken the deeper draught, that would sober him. For it was as true then as it is now, that a little learning, a little philosophy, inclines men's hearts to skepticism, but larger learning, and depth of philosophy inclines men's hearts to faith. That the possession of such qualities of mind, and following their natural bent, would lead Corianton into serious trouble, especially when not counter-poised by the influence of a profound faith in God and the restraints of the Gospel, might easily have been predicted; and so indeed, it came to pass.

In the early days of the Nephite republic, one Zoram turned away from the Gospel as known to the Nephites, and founded an apostate sect which took his name, that is, they were called Zoramites. They had gathered together in a land bordering on the east sea-shore, south of the land Jershon, inhabited by the people of Ammon, be it remembered, while immediately on their south border was the land most densely populated by the Lamanites. The land the Zoramites inhabited they called Antionum. In addition to the desire Alma had for the salvation of the souls of these dissenters from the Nephite faith, was also the fear that they, on occasion, would open negotiations with their near neighbors on the south, the Lamanites, and inaugurate another war against the republic; for it was a characteristic of all apostates from the Nephites—when the latter themselves were righteous and in the faith of the Gospel—that sooner or later they joined the Lamanites, and stirred them up to war against the Nephites. Thus, in the western hemisphere as in the eastern, before the coming of the Messiah as afterwards, the Gospel brought not peace but a sword: and then as since, however, the sword was found in the hands of the unbelieving and not in the hands of the Saints, except in defense of their own lives and liberties. Both these incentives, then, a desire to save the souls of the Zoramites, and also to prevent them forming an alliance with the Lamanites, led Alma to undertake a mission among them for their conversion. On this mission he was accompanied by his sons Shiblon and Corianton, several of the sons of Mosiah, and Amulek and Zeezrom. It was unfortunate for Corianton that the teachings of the Zoram-

ites were calculated to foster his own doubts, and strengthen his own unbelief, while their aristocratic manner of life and their exclusiveness and pride, would suit the tendencies of his own vain and shallow nature. How much contact with the Zoramites contributed to the skepticism of Corianton, or how much of that he brought with him when entering their land, may not be determined; but in their midst, he found a congenial atmosphere for the growth of his unbelief, and the gratification of his vanity. The humility required of a minister of Christ had become irksome to him. Some success perhaps in preaching the word—for it often happens that such natures as Corianton's have a gift of speech that captivates, and gives a show of brilliancy and wisdom which is not really theirs—led him to boast of his own strength and his wisdom.

Pride ever goeth before a fall, and a haughty spirit, before destruction. The measure of the Spirit of God which hitherto had accompanied Corianton, notwithstanding his disposition and follies, now departed from him. He became infatuated with the beauty, and fell a victim to the wiles, of a harlot named Isabel, and followed her into Siron, a land bordering on the possessions of the Lamanites. How long he staid there, what folly he was guilty of, to what extent he sinned, what circumstances led to his awakening, by what means he was induced to join again his sorrow-stricken father and brother, we do not know. But that he did break away from the spell of the siren, that he did return to his duty, and join his missionary companions, and afterwards became active and useful in the ministry, is true. However deep his transgression, he evidently did not become hardened in sin, nor lost to the blessed influence of repentance. But whether that repentance came about by discovering the hollowness of Isabel's protestations of love—her disgusting sensuality, and the unsatisfying nature of sinful pleasures—or whether the remembered sorrow of a distracted father, who was reviled by the Zoramites because of the waywardness of his son; the stoning of his brother Shiblon in the streets of the chief city of the Zoramites, and his subsequent imprisonment—whether it was one or the other of these series of facts, or both of them combined, that turned him from his evil course, or the wonderful and effectual working of the grace of God in response to the fervent prayers of a

righteous father, that wrought the good thing, one may not know; but turn away from the evil course he did; and now our chief concern is to know what "commandments," that is, what counsels would a father give to such a son, just snatched as a brand from the burning.

First of all, he begins by setting before Corianton the enormity of his sin; yet he approaches the subject skilfully, like the great teacher he is. His tone is gentle, for he is in sympathy with the young man, however much he may despise his sin—

I have somewhat more to say to thee than what I said unto thy brother [Shiblon]: for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?

A noble exordium this, and worthy the matter to follow. Here we have a gentle reproof for the past, and an object lesson pointed out in the steadfastness of the elder brother; and when Alma exalted the quality of "steadfastness" as exhibited in the noble character of Shiblon, he probed to the very bottom of the weakness in Corianton's character. The father continues:

Thou didst not give so much heed unto my words as did thy brother, among the people of the Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me: for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel; yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable: yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness. And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good. But behold, ye cannot hide

your crimes from God; and except ye repent, they will stand as a testimony against you at the last day. Now my son, I would that ye would repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this, ye can in no wise inherit the kingdom of God. Oh, remember, and take it upon you, and cross yourself in these things.

This is a masterly probing of the young man's sin. No trifling here, yet how full of love is this—"I would not dwell upon your crimes, to harrow up your soul, *if it were not for your good*!" And then the justification of this thoroughness of treatment—"Ye cannot hide your crimes from God; and except ye repent, they will stand against you at the last day." What's the use of shuffling then? Be sure of it, God will not be mocked. A man's sin will find him out, here or hereafter, and if unatoned for, or unrepented of, the sinner must face and answer the just demands of God's moral law; there's no escape. "Some men's sins go beforehand to judgment, and some men they follow after," but come to judgment they will.

The whole of the father's indictment against the son, however, is not in yet. There are other evils and faults of character to be dealt with. This slip with Isabel is but an incident in his life—scarlet it may be, and a blotch that will remain a blotch, for what deep wound ever healed without a scar? Still, it is but an incident; and there yet remained in the young man the characteristics capable of producing another such incident, and yet another, until adown the steep sides of demoralization the young man might plunge to his utter ruin. The inclination to pride, self-sufficiency, arrogance, love of luxury which riches bring—all this must be corrected, and hence, Alma continues:

And I command you to take it upon you to counsel your elder brothers in your undertakings; for behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel; suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites: for when they saw your conduct, they would not believe in my words. And now the Spirit of the Lord doth say unto me, Command thy children to do good, lest they lead away the hearts of many

people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities; that ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, acknowledge your faults, and retain that wrong which ye have done; seek not after riches, nor the vain things of this world, for behold, you cannot carry them with you.

Are these principles of moral conduct, and these admonitions only truisms? Doubtless; but how forcibly are they here put! The multiplication table is a series of truisms, but what mighty results in calculations may be brought out by its employment! The daily bread is commonplace, but it nourishes the daily life and preserves it. I have no patience with those who seek to discount the value of moral precepts and the force of godly admonitions by the air-sniffing, sneering expressions—"platitudes," "commonplaces." Let not the youth of Zion who read these words allow such comments to rob the advice of Alma to Corianton of its beauty or its value.

(TO BE CONCLUDED IN SEPTEMBER ERA.)

A GENTLEMAN AND A SCHOLAR.

BY LEVI EDGAR YOUNG.

Yield thou not to adversity, but press on the more bravely.—*Virgil.*

True worth is in being not seeming,
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

Alice Cary.

Ralph Waldo Emerson tells us that it is natural to believe in great men. This we cannot doubt. The lives of Luther, Caesar, Washington and Lincoln always inspire me to loftier thoughts and ambitions; and nowhere could we find a school boy who could not tell you of some one, or perhaps all, of these. Every one must have an ideal of some sort, be it high or low. Great men become our heroes and our stars to which we attach our energies. This is good. But few of us realize that we have. Washingtons, Lincolns and Luthers right about us, and never know it. It is very much like the school boy who is studying botany. He becomes acquainted with the scientific names of flowers found in the Mississippi valley or in some foreign part; yet he never sees the trees, plants and flowers of his own yard. Many people get the idea that greatness lies outside the circle of their friends; and unless they can become Washingtons, Deweys or Sampsons, they have but a small place in the world, and their personal influence will

be for little. True, each one is but a tiny atom in God's great world of society, and:

The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom.

But one thing is sure; each has his place in the world, each one can be a hero.

Some time ago, I became acquainted with a man who seemed to be my ideal. I think he must have been nearly sixty years of age. In physique, he was large, but for twelve years he had been an invalid through rheumatism. His hair and beard were snowy white, and often on my way to school, as I saw him by the window, he looked like some angel come to earth to soothe the cares of people. This man was a college graduate, having come out of Dartmouth in 1854. For many years he was a professor in one of the leading institutions in New England. During the last twelve years of his life, he was an invalid under the patient and loving care of his wife.

There was something divine in this man's nature. When one sat down with him, his influence was as sweet and gentle as a woman's. His was a polished character; but not given to formalities. His humbleness and simplicity in every word and act made an atmosphere of sweetness. In his "good-days," or in the shake of his hand, there was a sublime lesson of sincerity. When he spoke, he never upbraided Providence for his lot in life. In fact, I heard him speak but once of his affliction and that was when he told me of his life's history. His conversation was always affable and pleasant. He was an ideal scholar, and studied, and thought, and acted because he loved to do so. Not once did he question the world's opinion of him. History, science and art all formed subjects for conversation. And yet how happily he could laugh at real wit and humor! I have been told that he had many diplomas and college degrees, but he never flaunted these in the face of his friends, nor did he ever speak of his own learning. This man never prayed in public, nor did he ever cry aloud repentance and baptism, but his quiet unassuming way won souls unto Christ. One

could never leave him without feeling better, humbler, and that life held sweetness and peace for us all.

Remote from towns he ran his Godly race,
Nor e'er had changed, or wished to change his place,
Unskilful he to fawn or seek for power,
By doctrines fashioned to the varying hour:
For other aims, his heart had learned to prize,
More bent to raise the wicked than to rise.

In his dress, he was scrupulously neat and clean. Never anything gaudy; always simple. He never spoke of some great act he intended to do in the future, or of some heroic deed he had done in the past. "True ambition," he used to remark, "is doing today well the work that lies before you." He lived a daily life of peace, always having a pleasant smile and pleasing word for everybody. He never forced his opinions on his friends, but only gave them, and, connecting them with those of his neighbor, some new idea was the result. He could talk about Shakespeare, Moliere, Plutarch, Angelo and Milton; but his conversation was not to show his erudition. It was because he revelled in their thought and knew their wisdom and their learning. He never dwelt wholly in the past, however. To him every bird sang a pensive song; and he knew the habits of the trees; how they ate, drank and breathed. Society as it is today was a study; and every child on the street, he interested himself in, and tried to feel their feelings and to sense their little sorrows and happinesses. He never judged hastily, and especially was he reticent on a subject about which he knew nothing. He never questioned the unsolved laws of nature, but simply, reverently worshiped them. His religion was "love one another." But to describe this man without saying something about his wife would be like "trying to imagine the sun without light." She was educated, too. Her life was a patient toil. "She only felt what a privilege it was to love and administer to such a man and to be loved by him. For he was not, as so many men are, a merely passive and complacent absorber of all this devotion. What she gave, he returned; she never touched him without a response, she never called him without an echo, the springs of grati-

tude and recognition within him could not run dry. His wife always remained to him a sort of mystery of goodness and helpfulness.

Some time ago this good man died. It was Christmas time. I felt that one of my very best friends was gone, for he had been an inspiration to my soul. His life was pure from beginning to end. He proclaimed and preached Christianity by living it. He may never have entered a church, nor sung a hymn, but his spirit dwelt at home with his Maker. To know this man was to look at life more nobly. He once tutored me. I cannot help but love his memory. "His soul was like a star and dwelt apart." His great strength lay in his moral value, and wherever there is virtue, wherever there is beauty and sweetness, there will he find his home.

The great men living immediately about us deserve our worship and emulation. There is always something good, noble and true in every human soul if we will but try to see it. We do not have to go back to the eternity of the past for a world of heroism and courage and virtue. The present is full of the better angels of life, and it is holding out its hands, full of the peace, joys, and heroism of a great age.

MOTHER'S DUES.

If mother would listen to me, dears,
She would freshen that faded gown;
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it shouldn't be all for the children,
The fun, and the cheer, and the play;
With the patient droop to the tired mouth,
And the "Mother has had her day!"

True, mother has had her day, dears,
 When you were her babies three,
And she stepped about the farm and the house
 As busy as ever a bee;
When she rocked you all to sleep, dears,
 And sent you all to school,
And wore herself out, and did without,
 And lived by the Golden Rule.

And so your turn has come, dears;
 Her hair is growing white,
And her eyes are gaining the far-away look
 That peers beyond the night.
One of these days in the morning
 Mother will not be here;
She will fade away in silence,
 The mother so true and dear.

Then what will you do in the daylight,
 And what in the gloaming dim?
And father, tired and lonesome then,
 Pray, what will you do for him?
If you want to keep your mother,
 You must make her rest today,
Must give her a share in the frolic,
 And draw her into play.

If your mother would listen to me, dears,
 She'd buy her a gown of silk,
With buttons of royal velvet,
 And ruffles as white as milk;
And she'd let you do the trotting,
 While she sat still in her chair;
That mother should have it hard all through,
 It strikes me, isn't fair!

SELECTED.

TITHING—A YOUNG MAN'S EXPERIENCE.

BY ELDER DANIEL CONNELLY.

I am a Scotchman by birth. I left Glasgow in the spring of 1893, and desire to tell, through the columns of our splendid ERA, a little of my experience for the benefit of the young men. My young wife, one baby and I came to Salt Lake City with two hundred and seventy-five dollars, to begin life in Zion's capital. Renting a two-roomed house in the city, we furnished it very plainly. I set about to hunt work. It took me four weeks to find a job in a small foundry, where I worked for ten days at \$1.75 per day. Then I was again on a hunt for work, which lasted five days. I obtained a job with Silver Bros., which lasted twelve days. Then began a weary, almost daily, dispiriting trudge for over three months of trying earnestly to find employment. Neither my wife nor I had a single relative in America to whom we could appeal for help over our difficulties. We had duly presented our certificates of membership to the Nineteenth Ward, and had attended meetings several times; but with the pride characteristic of the Scotch people, we never let our circumstances be known, content rather to bear and suffer, if necessary, in grim silence. Through the good offices of a friend, I was employed for over four months at the usual laborer's wages in a small foundry; but the ensuing winter, with the exception of three weeks' work with Summerhays, I had to pass in idleness. When Spring came, I got seven days work with the Salt Lake Gas Co. After a month's weary seeking, I obtained the unloading of several cars of coal, and with the few dollars thus earned, we stood off the gaunt wolf of hunger a little longer. It would be a task beyond my powers

of description to adequately tell you of my feelings at this time. I am only a poor working man of limited education, and am only telling you a very simple, unpolished, yet truthful, story.

I had now been in the country fourteen months, had worn out four or five pairs of shoes, looking for something to do, which something had brought me the sum of \$125. With the little we had left after furnishing the rooms we had rented, this was all we had to exist on since our arrival. Was Zion a land of Zion to me? Nay, but the very reverse. "Sweet are the uses of adversity," and the consideration I was giving our condition was helping me to realize the truth of this, as I began seriously to think wherein I had been remiss in thus having to go through the deep and troubled waters of adversity. I remember resting under the shade of some trees, one hot summer day, after a walk of several miles along hot, dusty roads in a fruitless search after work, when with many a gloomy recollection and a sobbing, choking sensation in my throat, I began to mentally pray to my Heavenly Father for help, and that he would open my way so that I might get employment, that my family might no longer feel the keen and bitter sting of poverty. I there and then promised that should he bring me into the "quiet waters" of prosperity, I would assuredly give him back a tenth of all he blessed me with. I arose with a new-born consciousness that God had heard my broken-hearted prayer, and I waited, nothing doubting, for the answer.

About a week after this, I divided the last five dollars we had with my wife, and leaving her still on a sick bed, for our second child was only seven days old, I again sought work. Imagine my feelings in these circumstances. My wife had left home and kindred far away in bonnie Scotland. She came out to Zion with me out of her love for the Gospel, and had uncomplainingly endured with me the biting pinch of poverty, and had felt that sense of utter woe and loneliness that is the invariable accompaniment of an empty purse in a strange land. Here I was deliberately leaving her, sick as she was, and with only two dollars and forty cents between her and actual want. Well, I can't begin to tell you all I felt, but I do hope, my young brethren, that the tender cords of your being may never be wrung as mine were, at that time.

But, painful or not, I had to get out, and so taking three dollars and fifty cents to pay my railroad fare, I went to one of the mining camps of Tintic. The day after reaching there, I found work in one of the famous mines of Eureka. From my first pay of seventeen shifts, I paid my tithing. I think I had only worked seven weeks, when, owing to the slump in silver, the mine shut down, and again I was on the hunt for a job, which was rather a damper to my tithe-paying determination. I kept my promise, however, and duly paid my tenth. Six weeks after, the mine started up and I received my job again.

From that day to this, over seven years since, I have never been without work a single day. I got into the blacksmith shop as helper, with a raise of wages to \$2.50; after about eighteen months' service as a helper, I got to the tool fire, with a wage of \$2.90; and some time after was promoted to the head fire, with a wage of \$3.50. I bought a little home in Pleasant Grove, to which I moved my family. One year more, and I bought twenty acres of land, near this place. Some time after, I purchased a home in Eureka, to which I moved my family. Since then we have bought and paid for other two houses, which we rent, and find profitable; and, best of all, we owe not any man one cent.

Think you I could, in the face of these most abundant and manifest blessings, deny the truth and power of the principle of tithing? Think you I could have anything but the most grateful sense of my Father's goodness to those who obey his laws? Or think you I could be so derelict in my duty, as not to tell you of these facts, for your encouragement? Now, when our beloved President has declared again to us the word of the Lord on this matter, I desire to add my humble testimony to his.

I fancy some of my young friends say, "Well, now, I must admit that this is all very good. You certainly have prospered, for a common working man, so far as the temporalities of this life are concerned; but what about the more important matters pertaining to your spiritual welfare and progress? You know that the servants of the Lord, right in this day, claim that an observance of this law is the key to spiritual advancement and progress, as well as to temporal prosperity, and here you have been enthusing us on how good and kind Providence has been to you in

the temporalities—‘what ye shall eat and the wherewithal ye shall be clothed and sheltered, and forgetting the more weighty and worthy things of the Kingdom.’” Well, not so fast, my young friends. It would take a great deal more space to tell you of the rich abundance of spiritual “meats,” the growth of the feast of wisdom and joy of the soul which I have enjoyed, than this meagre account I have given you of my temporal progress. I know our editors will not allow that, but I will tell you, in a few sentences, of two facts that have occurred in the time covered by this narrative, and then leave you to fill in, out of the knowledge you have of conditions as they exist in most of the wards in the stakes of Zion, the events that mark our spiritual progress and advancement. I will leave out of the count the eighteen months of our connection with the Nineteenth Ward in Salt Lake City, as I paid no tithing during that time, was taken but little notice of, and made no progress. But I joined the Eureka ward, as plain Elder Daniel Connelly, under which title I begun this article, unknown and with no influence, subdued and poverty-stricken, having to win my way into the hearts, esteem, affection and love of the people. I say again, my young brethren, consider all the progress that is implied and gained, when I now conclude this simple, plain narration of experience as a tithing payer, and sign myself,

Your brother in the Kingdom,

BISHOP DANIEL CONNELLY.

EDITOR'S TABLE.

THE SOUTH AFRICAN WAR.

The war in South Africa has afforded no important events, from a military point of view, within the last two months; however, on May 15, as we have heretofore noticed in the ERA, three envoys of the Boer Republic arrived in America. Their purpose, as they expressed it, was to receive the material support of this country and the good office of the American government in urging upon the English some terms of peace. It is difficult, however, to see what the Boers could expect more than had already been done. The United States had offered its services in case England was prepared to enter upon any negotiations whatever with the Transvaal republic. The offer was promptly declined, and this republic could go no further. That there has been a general sympathy throughout this country for the struggle of the Transvaalers has been evident from the sympathy shown them in the halls of Congress. A number of United States Representatives met the Boer envoys in New York and escorted them to Washington. Of course, the Boer delegates have received everywhere the highest consideration; but the United States could not, would not, intervene to complicate the situation between this country and England.

After the surrender of General Cronje's army, Lord Roberts and the soldiers encamped in the capital of the Orange Free State—Bloemfontein. From points both north and south of the capital, desultory attacks were made upon the English by the raiding armies of the Transvaalers. From that time to the present, there

have been no decisive encounters. The Boers have gradually retreated before the onward movements of Lord Roberts, until, finally, the British found themselves in possession of Pretoria. No prolonged effort, however, was made to defend the Transvaal capital. This was a great surprise to many who had read of the military defenses which the Boers had arranged to defend Pretoria. It was thought by many that the defenses would become impregnable, but the Boers evidently realized that the overwhelming numbers of the English were too great, and concluded, therefore, to avail themselves, in their final defenses, by occupying the natural and almost impregnable fortresses of the Drakenburg mountains in the Leydenburg district. The Leydenburg district contains small valleys that may be cultivated, while its natural defenses are as strong fortifications as could be found in the Alps. From these mountain heights, the Boers have begun to harass the English army, and on one occasion captured an entire battalion of the Imperial yeomanry.

On May 15, Mafeking fell into the hands of the English relieving force, and thus ended a long siege, lasting nearly seven months, in which the English put forth, under Baden-Powell, the most courageous and heroic efforts to maintain themselves against surrender. The last few months their rations consisted largely of horse flesh. There seemed to have been greater rejoicing in England over Baden-Powell's release than over the surrender of Cronje's army. It is safe to say that when the soldiers of this army return, Baden-Powell will receive the second place in the ovations which the English nation will give to her returning heroes.

General Buller has now cut his way from the northwest boundaries of Transvaal into the Boer Republic, and his army is at present united with that of Lord Roberts.

At present, there is no indication of any disposition whatever on the part of the Boers to sue for peace. President Kruger has taken his private car to the Leydenburg district, and wherever his car goes, that is the capital of the republic.

It is now generally believed that there are not more than ten or twelve thousand Boers under arms.

The Dutch prime minister of Cape Colony has resigned his position, largely because of his sympathy for the Boer cause; and

the indications are that the Dutch of Cape Colony will sympathize more and more with the Burghers of the Orange Free State and Transvaal.

Mr. Reitz, secretary of state for the Transvaal, in an open letter, has declared that the Boers will never surrender. Their ultimate independence will be the patriotic effort, not only of those in the Dutch republics, but those under the control of England in Cape Colony and Natal. If the determination of the Boers is continued, it is not unlikely that England will find herself confronted with another Irish question. Up to this date, no distinct line or policy has been outlined for the future government of the alleged fallen republics. Under what circumstances England may hereafter undertake to control the country which she has now conquered, is one of quite universal speculation, and one that may prove of great interest in the immediate future.

MORALITY ALONE IS INSUFFICIENT FOR SALVATION.

In this number of the ERA, Elder Levi Edgar Young explains that there are models of true manhood and womanhood living about us who are often passed by unnoticed, their worth not appreciated, because opportunity has not uncovered their virtues to our admiration, while we seek for perhaps less worthy prototypes among the great lives of the past. He appropriately points out how these people may become patterns to the young men, good counselors, worthy examples. He gives as an illustration, the story of a friend from whom he has gained many valuable hints on the conduct of life, and asks the young people to find likewise noble models for their lives, all of which is commendable and worthy of adoption. In the description of his good friend, however, unfortunately we are led to believe that he is one of those noble men of the earth who is satisfied with terrestrial glory, who has not thought it necessary to

embrace the ordinances of the Gospel; or, it may be, has never had them presented to him to his understanding so that he could embrace them.

As if Church affairs were secondary and unimportant considerations in the law, Elder Young says, in his eulogy of his friend: "This man never prayed in public, nor did he ever cry aloud repentance, and baptism, but his quiet unassuming way won souls unto Christ." Again we are told, as if those omissions were virtues: "He may never have entered a church, nor sung a hymn, but his spirit dwelt at home with his Maker." These omissions, however, are deficiencies in his friend which in the end may lead him away from Christ, and make him anything but a man to pattern after; when, therefore, young men seek Christian models it is well to look for them amongst such friends as are not only morally as near perfect as men become, in this world, but who besides, are practical believers in the principles, practices and ordinances of The Church. For to be moral alone does not fulfill the law; to be honest, and to have uprightness in dealing coupled with sincerity, justice and probity, is still not enough to complete the requirements of the law of the Gospel. The initiatory ordinances must be complied with; they are also the necessary means by which men are kept moral; and to the possession of these virtues named must be added the contrite heart and the obedient spirit. These lead into the adoption of the practical principles and ordinances of the Gospel, produce the practical worker and believer.

We desire to add this much because there is a tendency among the young especially, and it is not lacking even among older members of The Church, to belittle the necessity of men taking a practical part in the work of God. If, they argue, a person shall be strictly honest, and chaste in word and deed, considerate of his fellows, circumspect in his actions—a moral example, in other words—his salvation is sure; he has fulfilled the requirements of the law of God. The result of such argument is that there are many good people who become inactive and do little or nothing publicly for The Church. And another result is that practical believers, those who are engaged in public work, are severely and often unjustly criticised, if what is termed their moral qualifications are not as perfect as those of the good people who take no active part

in preaching, exhorting and calling to repentance. The fact is, none are perfect who do not practice both—who are not both moral and active believers.

The insufficiency of morality only as a means of salvation is clearly illustrated in many examples in the Holy Scriptures. It was beautifully shown in the life of the perfect Master, himself, who came to John to be baptized of him. For when John objected, Jesus answered: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." It was still further exemplified in the young man who came to Jesus saying: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered: "If thou wilt enter into life, keep the commandments." The young man thinking that some one commandment was greater than another, asked, "Which?" Then Christ repeated most of the decalogue, including the great command, "Thou shalt love thy neighbor as thyself," and was told by the young man: "All these things have I kept from my youth up: what lack I yet?" "If thou wilt be perfect," answered the Lord, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." "But when the young man heard that saying, he went away sorrowful: for he had great possessions." Do you notice how this good young man, the observer of all the moral law, lacked in two things; and how lacking in these, he turned away from the inheritance of everlasting life. First, he was selfish; and, second, with all his morality, he could not obey and follow Christ. What did follow Christ imply? Do as Christ did. To be baptized, to devote his time to crying repentance and proclaiming the precious doctrines of the Gospel, to be persecuted, reviled of the world, to be stripped of everything, and crowned with thorns, and even to be crucified for his fellows. In other words, this young man feared the practical part of what is required to be a follower of Christ. He would keep the commandments, if that could be done in his own way. But Christ demands the whole heart, and that we shall keep his commandments in his way; and no person can give his heart to Christ unless such person is filled with the Spirit of Christ, with the Spirit of God, with the Holy Ghost. With all his goodness and moral virtues, the young man had not the self-sacrificing spirit of the Gospel, and so, while he was perfect as far

as the moral law went, his heart was not right, and he forfeited the inheritance of the faithful.

Now it will be noticed that not a word of condemnation was said against the moral law—against being honest, just, virtuous, truthful, chaste, modest, loving and obedient. These and all the moral qualifications are expected of good men and women, but the point which we desire to make is that even these virtues alone do not make acceptable and perfect followers of Christ. Coupled with them, there must be a living, anxious desire to follow Christ in all things, have faith as he had faith, to be baptized as he was baptized, both in water and with the Spirit, to be a practical worker in his cause as he was a practical worker, to sacrifice as he sacrificed, to conform to the will of the Father as he yielded when in his greatest agony he exclaimed: "O my Father, * * * not as I will, but as thou wilt."

If one can be placed in such a position, the fruits of the Spirit of God will be manifest in him. He may not always be perfect; nor even as perfect, in some things, as men who boast of perfection in portions of the moral law, but he has the satisfaction of knowing that he is trying to do right in the right way, in the way the Lord would have him go.

The good man who is properly baptized, is better than the good man who is not baptized; and we may even ask whether the man not quite so good, who is baptized, is not better than the good man who is unbaptized? And so with one who is striving to comply with all the ordinances, and with the active works of the Gospel. He is a better man with his failings than the self-perfect man, who does not comply, is with his boasted perfections, but who, like the Pharisee of the parable, is satisfied with his own virtues instead of crying, "God be merciful to me a sinner."

No matter how much good is wrought through their administrations, there is no other church so good as the one which God has established according to the pattern of his holy will; no matter how great the influence for good a man may have, who is moral only, and not a member of the Church, the man is better who is an active member, who is baptized, who prays, and who takes living part in the practice, principles and ordinances of The Church, in the way God has appointed. From among such, and there are many about your

doors, you should select your prototype. Morality alone, though good and sure of its reward, is not sufficient unto salvation and exaltation in the highest glory with God; and, further, it is dependent for its existence upon a possession of the Holy Spirit, and this can only be obtained by compliance with the ordinances of the Gospel in the way God has instituted.

THE MINISTERS AND SALT AIR.

It is generally conceded that no people are more law-abiding and moral than the Latter-day Saints. And this should be the case, from the fact that the doctrines of their religion strictly observed make them so. But notwithstanding this, there are still men and associations who would have them better. They show this by pointing out seeming or real defects in them which would receive no notice in other people. This also is good, and doubtless has its effect in making them still more law-abiding, more moral.

But that is not what we wish to speak of, it is the motives underlying such criticisms that we desire to analyze.

What, for instance, can be the motive of a minister of the gospel, who himself drinks wines and smokes tobacco, when he condemns these evils in a "Mormon"? It is evidently a desire to belittle the "Mormon" and detract attention from his own faults.

That is the incentive which, it would appear, actuated certain Salt Lake ministers when they recently made a great moral display by condemning the sale of liquor at Saltair. In a meeting, they departed from the discussion of the more formal topics of their ministerial association to declare practically that the liquor privilege at Saltair must be revoked and the pavillion patrolled in the interests of morality. Why? Was it that Saltair was worse, in

this or any other respect, than other resorts? No! but Saltair is controlled by "Mormons," and they should be perfect. Even if we admit the latter, why should the Ministerial Association concern itself so much to see that the "Mormons" are so perfected. Such perfecting, however, is not the motive, though it has such a tendency; but the hidden desire appeared to be to belittle the Latter-day Saints and to cast disrepute upon them, and to detract from the faults of others who are not "Mormons." The Saltair management is doubtless ready to become perfect, if not ministerial like, in its business affairs, when the public is ready for it. As long, however, as the ministers resolve not against other resorts whose conduct is not as good as that of Saltair, there is no sufficient reason for them to set themselves up as moral reformers of this particular place, especially since, while being so engaged, they appear to cast sly winks of approval at other pleasure resorts. Saltair is conducted as properly as any other place of amusement in the land, and will continue to be so conducted.

It is true that those who demand that liquor shall be sold at the lake are not Latter-day Saints. It is true, also, that whenever a body of people, who are patrons of Saltair, desire it, the saloon may be closed. It has been closed several times this season, on the request of patrons. Can this be said of all other resorts? The answer is, no! Is Saltair, then, not more moral than other places? Then why should the ministers select Saltair as a target? The conclusion is that it is because they think the management, which is "Mormon," can be injured thereby, not because the morality of the people may be improved. If the ministers desire, and can get enough followers, they need not have the saloon open when they visit the lake resort; can so much be said of all other places? If not, then let the Ministerial Association resolve against the worst, and not the best.

This applies not only to the lake resort, managed by leading "Mormons," but to all things "Mormon"—their religion, their morals, and their every practice of life. The Latter-day Saints, though far from being perfect, aim to stand at the head, to be the first and best in all good things. One of the leading declarations of their faith is: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. * * *

If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

THE VISIT OF CUBAN TEACHERS.

A remarkable enterprise, planned by Alexis Everet Frye, superintendent of the Cuban schools, is the coming of fourteen hundred and fifty Cuban school teachers to the United States. The whole expense is to be paid by the United States government and the authorities of Harvard University and their friends. A special summer course with reference to the needs of these teachers has been arranged at Harvard, and instructors conversant with both languages will impart the instruction. The ideas gained will be distributed over the whole island, the result being the Americanizing of the schools. The teachers, at the close of this six weeks' course, will be taken to see American homes, museums, libraries, laboratories, parks, public buildings and works, including trips to Washington, Chicago, Niagara Falls, and New York, where their free entertainment will be provided for. Five large government transports have been designated by War Secretary Root to take the teachers from Havana to the States. The only expense to each teacher will be his expense to the seaport from which the transport will sail, and his incidental individual outlay.

With the great revolution already inaugurated, the improvements in education which will result from this visit will doubtless place the Cuban schools on the high road of modern advancement. It will result in a complete change from the restricted efforts of education permitted by the Spanish government, which forbade the education of Cuban children in the schools of the United States. There are now three thousand and seventy-nine schools on the island, with about one hundred and forty thousand children enrolled.

It will be observed from these facts, that the importance of this excursion, in its far-reaching effect on the character of the future citizens of Cuba, cannot be over-estimated. It is the worthy act of a generous nation, helping a liberated people in their onward struggle for knowledge, advancement and liberty.

NOTES.

True success comes through making haste slowly, in disciplining the soul to enjoy the innocent pleasures of a beautiful world, in making refinement and culture the ideals of existence, and in extracting from each moment of the day the drop of happiness that is contained therein.—*Dr. A. S. Atkinson.*

A bulletin of the census of Porto Rico, issued by the war department, gives the population of that island-possession of the United States, as 953,243, which is an average of 264 persons to the square mile. The population of San Juan is 32,084, and of Ponce, 27,952. The island, in time, will make a strong state.

The archaeologists uncovered Nippur the other day, with its palaces and courts and abodes of those who were great and mighty, more than 2,500 years before Abraham. There is just one lesson that these ancient ruins teach, and that is the nothingness of fame and that the only real things in life are love and duty.—*Albert J. Beveridge.*

The *New York Observer* thinks that Greek and Latin Christianity, are destined to clash over the Chinese question. "Russia desires the extension of the orthodox faith, and will probably acquire a large section of the empire. But Rome has foreseen this danger, believes that the conversion of China to Latin Christianity would, in enabling her to mould and direct the destiny of a fourth of the human race, be her greatest triumph, and has already in north China conducted a very successful missionary propaganda. That she will not willingly relinquish her efforts, but will use her influence with the western governments against Russian aspirations in China, there is little question."

The copper mines of Sinai, on the northwest of Arabia, were worked thousands of years before the Christian era. It is written that those copper mines are the most ancient of which history makes mention. According to authentic documents they were worked from about 5,000 B. C., until about 1300 or 1200 B. C. Their possession had been the object of several wars, but they have been abandoned for 3,000 years on account of the poverty of the ores. It was from these mines that was ob-

tained the scepter of Pepi I, a king of the Sixth Dynasty. The scepter, made of pure copper, is preserved in the British museum. The adits still exist as well as the ruins of the furnaces, the crucibles, the huts of the miners and some fragments of their tools.

In his studies of slow motions, Prof. Charles S. Slichter, by means of kinetoscope pictures, has so magnified the motions that the growth of seedling peas and beans during three weeks is shown in a few seconds. The plants were photographed on the kinetoscope film by artificial light at intervals of a few minutes to a few hours during the three weeks. On projecting the pictures upon the screen at the usual rate, the motion of growth was magnified about 500,000 times, and the different rates of development of the various parts were brought out very clearly. Among the striking results was the curious behavior of a pea struggling to enter impenetrable soil, the root curving and writhing much like an angle-worm, while the pea was rolled about very grotesquely.—*Popular Science*.

Thirty-nine railroads in the United States were removed from receivers in 1899; and sixteen went into the hands of receivers; the total single track railroad mileage in this country is 189,294, an increase for the year of 2,898, larger than for any year since 1893, according to the report of the Interstate Commerce Commission for 1899. The number of persons employed on railroads was 928,924, an increase for the year of 54,466. The amount of railway capital outstanding was \$11,033,954,898, or a capitalization of \$60,556 per mile of line. The gross earnings of the roads were \$1,313,310,618, an increase over the previous year of \$63,284,497. The operating expenses are shown to have been \$856,968,999, an increase of \$38,995,823. The amount of dividends declared during the year was \$111,089,936. The total number of casualties to persons on account of railway accidents was 51,743, the number of persons killed being 7,123 and the number injured 44,620. The number of passengers killed during the year was 239, an increase of 18, and the number injured 3,442, an increase of 497, or one passenger was killed for every 2,189,023 carried, and one injured for every 151,793 carried. Of railway employees, 2,210 were killed and 34,923 were injured during the year.

IN LIGHTER MOOD.

A well-known speculator on the stock exchange was sitting in a friend's office one hot day last summer, and during the conversation, which was chiefly about stocks and shares of different kinds, he informed his friend that he had picked up a cheap thing during the winter. "It stood at thirty-three then, and yesterday it touched eighty-four!" he said.

"By Jove! what an extremely lucky fellow you are! What was it?" said his friend.

"Only a thermometer," was the quiet reply.

* * *

The group in the hotel office were talking about ghosts one evening and, as usual, some remarkable stories were told. Finally a small man with a red beard spoke up. "I had a little experience myself last summer, which I will narrate simply for what it is worth. I live in a very old house," he continued, "in the rear of which is a small bricked court, connecting with a passage leading to a side gate. At the back of the court is a wall, twelve or fourteen feet high, separating us from the next lot and showing traces, in the corner, of a narrow door, which was long ago filled in with masonry. There is nothing unusual about the place, yet for some reason it always affected me unpleasantly. I happened to go to the back door of the house one afternoon last July, and there in the court, near the entrance to the passageway, was what appeared to be an old man with a long, gray beard. He was tall and gaunt, and was standing in an attitude of profound meditation. I was not more than twelve feet away at the time, and I assure you I saw the figure as distinctly as I see any of you. This occurred in broad daylight, at about three o'clock, as nearly as I can remember, and I would like to add that I was in perfect health and not thinking about ghosts when I went to the door. I did not speak of the matter to my family, and, as far as I know they themselves have never had any unusual experience in the house. Neither have I been able to learn of any tradition that might be associated with the episode I have described."

The story was told in a plain, matter-of-fact way, and its simplicity made it impressive.

"That was certainly a remarkable experience," said one of the party, after a pause. "Has the old man ever appeared to you since?" "Oh yes," replied the story teller. "He is our milkman!"

OUR WORK.

THE ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

SUNDAY, 7:30 P. M., JUNE 10, 1900.

The choir sang the hymn "Great God, attend while Zion sings."

Prayer was offered by Apostle Francis M. Lyman.

A duet was sung by Sister Luella Ferrin and Elder Thomas S. Ashworth.

Apostle Heber J. Grant addressed the Conference upon the "History of Y. M. M. I. A." He stated that as early as 1852, the mutual improvement movement commenced, and it was pleasing to know that what was then done was done under the direction of the present general superintendent of Y. M. M. I. A., President Lorenzo Snow. In that year, a society for intellectual improvement and social pleasure and intercourse was organized, and its meetings held in the residence of Lorenzo Snow, in Salt Lake City.

In 1873, an organization of a similar character was formed in Ogden, under the direction of the late Apostle Franklin D. Richards. In 1875, President Brigham Young was inspired to inaugurate the organization of the Young Men's Mutual Improvement Associations, and he called upon Elder Junius F. Wells to undertake the work of organizing associations throughout The Church. On June 10, 1875, twenty-five years ago today, the first Young Men's Mutual Improvement Association under this general plan was organized in the Thirteenth Ward, Salt Lake City. Elder H. A. Woolley, now deceased, was chosen president of the association with Elders B. Morris Young and Heber J. Grant as his counselors and Hiram H. Goddard, secretary. The work of organizing associations in the various wards was continued diligently by Elder

Junius F. Wells until he was called to fill a mission on the first of November. On November 6th, Elders John Henry Smith, M. H. Hardy and B. Morris Young were appointed by the First Presidency to continue the work begun by Elder Wells. On December 8, 1876, a central committee of Young Men's Mutual Improvement Associations was organized with Elder Junius F. Wells as president, Milton H. Hardy and Rodney C. Badger, counselors; John Nicholson, R. W. Young and George F. Gibbs, secretaries; and Mathoni W. Pratt, treasurer. From that time to this, the organization has continued to grow.

On April 6, 1880, upon the nomination of President John Taylor, Apostle Wilford Woodruff was chosen as the general superintendent with Joseph F. Smith and Moses Thatcher as his counselors. As assistants to this general superintendency, Elders Junius F. Wells, Milton H. Hardy and Rodney C. Badger were chosen with Elder Heber J. Grant, secretary, and Wm. S. Burton, treasurer. The general board now numbers twenty-eight as follows, and who have been presented and sustained by this conference:

Officers: Lorenzo Snow, general superintendent; Joseph F. Smith, Heber J. Grant and B. H. Roberts, assistants.

Aids: Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Nephi L. Morris, Willard Done, Le Roi C. Snow, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor; Thomas Hull, secretary and treasurer; Evan Stephens, music director; H. S. Ensign, assistant music director.

President Woodruff remained at the head of the organization until his death in September, 1898.

From the organization of the first association in the Thirteenth Ward, Salt Lake City, the work has grown until there are now five hundred and forty-four associations with a membership of twenty-eight thousand seven hundred and forty-seven.

The influence of the associations has been felt for good in every part of The Church, but nowhere greater than in the missionary field. Presidents of missions universally bear the testimony that young men who have faithfully attended the Mutual Improvement Associations invariably make the most faithful and efficient missionaries. In no way is the judgment which called these associations into existence more fully vindicated, and their usefulness and benefit so well exhibited, as in the one fact that out of about eighteen hundred missionaries now in the field more than twelve hundred are taken from the active membership of the Mutual Improvement Associations.

Of late years, the work has made rapid strides, and new life has been infused into the organizations. A great missionary work was inaugurated in 1897-8 among the young men of The Church which accomplished mighty good, and ten thousand were added to the enrollment. This work has been continued during the succeeding years, and its possibilities for good among the youth of Israel are incalculable. Years ago the *Contributor*, a monthly magazine, was published as the organ of the Association and three years ago, the *Contributor* having ceased publication, the General Board undertook the publication of the IMPROVEMENT ERA making it the property and organ of the Associations. Wonderful success has attended this enterprise. You heard this afternoon what the ERA was doing, and it has accomplished its mission so far by the loyal support of the young men and their friends.

Of the need of these organizations and their usefulness there can be no question, and the future is bright with promises for their continued benefits to The Church.

Elder Walter Wallace sang a solo.

Sister Camelia H. Clayton addressed the congregation on the "Growth of the M. I. A. Work," showing that, by the blessing of the Lord, it had grown from the humblest beginnings to a great and mighty power in the midst of the people of God.

Elder Horace S. Ensign then sang a song.

Apostle John Henry Smith said: Happy indeed am I in this privilege. I congratulate you upon the past, upon the present, and can see bright rays of hope for the future. Fifty thousand young men and women engaged in the work of God is indeed an inspiration. May Heaven's blessings rest upon you for the future, and may each and every one be found true and faithful to the end. I surrender my time that his voice may be heard who worked so nobly and well in laying the foundation upon which has been reared the glorious structure of Mutual Improvement Associations.

Elder Junius F. Wells said that he had come all the way from New York on purpose to be present at this conference. He was greatly pleased at the wonderful progress made by the Mutual Improvement Associations. In its beginning he was called upon to organize the associations and very little instruction was given him, but by the aid of the Spirit of the Lord and his inspiration he had been able to make the beginning. He had always had the greatest joy in the work. Of late years his business had taken him away from home and mutual improvement had marched on and left him far in the rear. He had now concluded, however, that it was the proper thing for him to come back to

Utah, and he proposed to get into line with his brethren and go on in this glorious work.

President Joseph F. Smith made a few closing remarks, congratulating the congregation on the good spirit pervading the meetings of the day.

The choir sang the anthem, "Jesus, I my Cross have taken," and benediction was offered by Sister Adella W. Eardley.

MONDAY, JUNE 11TH, 10 A. M.

Officers meeting in lecture hall of Latter-day Saints Business College, Templeton Building.

Singing, "Do what is right."

Prayer by Elder J. W. McMurrin.

Singing, "Come, come, ye Saints."

The roll of stakes was called and thirty-nine out of forty-two stakes were represented.

President Joseph F. Smith addressed the meeting, saying: I extend to you the hand of friendship and a hearty welcome to our conference. We are not alone—our influence is not confined to ourselves—we feel it, one from another, so that, if we come together, each having the spirit of our calling and mission, we shall each contribute to the joy and profit of our meetings. It stands to reason that you have received the testimony of Jesus in your hearts and are ready to impart it to others, hence we should have most pleasant and successful meetings.

The secretary then read the general statistical report,* which on motion was ordered filed.

The financial report was then presented and filed.

The treasurer reported that he had received \$722.92 from the associations as a donation towards the erection of a monument over the grave of President Wilford Woodruff. President Joseph F. Smith said that the board was very pleased with the response of the brethren of the associations to the request for a donation for the monument for President Woodruff. President Woodruff left \$600 to be used for the erection of a monument, but the Board felt that the young men, over whom he had presided so many years, would like to see a little better one than that amount would purchase, and hence it was decided to ask them for a small donation for this purpose. It is not intended to erect anything very elaborate but to make it plain and substantial. The cost, it is expected, will be about \$1500 so that it will be seen that the Young Men's Mutual Improvement Associations pay one-half of this cost.

*This report is published in full in number 9, pages 712 and 713.

Apostle Francis M. Lyman then addressed the meeting on the subject of the "Permanency of the Associations." He said in substance: The enrollment of the associations should not decrease but should be kept up and increased.

Mutual Improvement Associations should be the one thing in the auxiliary organizations that is nearest the heart of every officer, and these should all be deeply interested in the success of their work. No superintendent should be satisfied without some one being at these conferences to represent his stake. There should be but few changes made in the officers. No changes should be made unless conditions and circumstances demand it, and the good of the work needs it. The local missionary work inaugurated last year must not be discontinued, but should be made more effective. Everything should be prepared and the missionary corps filled and all made ready for a good, vigorous work during the season.

Elder Edw. H. Anderson spoke upon the subject of "Preparation for Opening the Season." He said: "The manual should be obtained and distributed in ample time for the preparation of the first lesson for the opening meeting. The first program should be ready before the first meeting, and be prepared and assigned by the officers at a preliminary meeting of the officers held for the purpose.

As early as possible, *before the commencement of the season's work*, all the organizations should be completed and vacancies filled, but care must be taken that the work goes on even if this cannot be done, or the president or any other officer is unavoidably absent.

The hymn, "The Spirit of God like a fire is burning," was sung, and benediction was pronounced by Elder Junius F. Wells.

MONDAY, 2 P. M.

Singing: "Now let us rejoice in the day of salvation."

Prayer by Elder Edw. H. Anderson.

Singing: "Hope of Israel."

Elder J. G. Kimball presented "General Missionary Work." He reported the labor of last season as having accomplished great good, but that all that had been expected from it had not been realized. He urged the necessity of continuing the work among our young men. He read the report of the Missionary Committee published in No. 9 of the ERA, page 715.

Elder Frank Y. Taylor also spoke upon the missionary work, suggesting and urging the holding of a convention of the stake officers, in Salt Lake City in the fall, prior to the commencement of the season's

work, and the holding of conventions of ward officers in the various stakes immediately after the convention in Salt Lake City. These conventions were to be held for the purpose of fully instructing the officers upon all subjects connected with the conduct of M. I. A. work, and especially to instruct them upon the missionary labors for the coming season.

After a general discussion of the questions presented, the following motion by Superintendent George Christensen, of Sanpete Stake, was carried:

"Believing that the General Board has the interest of the M. I. A. workers, and the cause of M. I. A. at heart, I move that the matter of holding these conventions and the dates thereof be left with that Board."

On motion of Elder Francis M. Lyman it was decided that the general M. I. A. conferences be held each year as nearly as possible about June 1st.

Singing: "Lord dismiss us with thy blessing."

Benediction by Elder Douglass M. Todd.

TUESDAY, 10 A. M.

Singing: "Ye Elders of Israel."

Prayer by Elder Rudger Clawson.

Singing: "Come, come ye Saints."

Elder George H. Brimhall addressed the meeting on the subject, "How to Improve the Class Work." He said: The first consideration in an association is the qualifications of the officers. They should all have a good *working* standing in The Church. They should be possessed of earnestness—there should be no indifference. They should be thoroughly converted to mutual improvement and to the mutual improvement machinery. There are four items of the latter: 1—The Manual; 2—The Missionary Work; 3—The IMPROVEMENT ERA; 4—The General Fund.

One plan for the improvement of the class work would be the grading of the associations and the speaker recommended the forming of senior and junior classes wherever it was practicable.

Every association should select a competent class leader. This leader need not be the president of the association, but should have the ability to conduct the class work in an interesting manner.

One or two of the very ablest men should be placed in charge of the junior class.

No thoroughly effective work can be done in the association unless frequent officers' meetings are held. They are absolutely essential and should be held at least once in two weeks and once each week would be better.

Not more than fifty should be in a class if the best work is desired. The first thing necessary in a class was to arouse an interest. Then emphasis must be placed upon the *essential* points in the exercise or lesson. These points would necessarily be different in the senior and junior classes, and the main points as seen from the different standpoints of the boy and the man must be brought out.

In closing, Elder Brimhall called the attention of the officers to the fact that office finds a man and measures him. When called to office he is held up before the people, and they find him and his conduct in office will exhibit his measure and ability before his fellows. The office may dignify or degrade the officer by his conduct in it.

Elder Bryant S. Hinckley spoke upon the same subject, suggesting that care should be exercised in the preparation of the programs. So as to make them attractive. At the opening or closing exercises, where they are held conjointly, a song or recitation can be introduced with profit. The Manual program will always be the backbone of the work, but can be relieved and lightened, if judgment is exercised.

As methods for awakening interest in the members Elder Hinckley suggested: 1—A brief statement of the lesson for the succeeding meeting made near the close of each session; 2—An exercise from the ERA at each meeting; 3—Living testimonies.

After a general discussion of the question of grading, the following resolution presented by Elder Joseph W. Musser was adopted:

Resolved: That the grading of the associations be left to the judgment of the local authorities, it being the sense of the General Board that wherever it can be done the associations are to be graded.

The question being asked whether it was proper for men who were members of secret societies to be officers of Mutual Improvement Associations, President Joseph F. Smith said: Secret societies are opposed to the genius of The Church. It is forbidden that men who have joined such societies should go into the temples.

It is not proper for Latter-day Saints to join such organizations because it is a drawing off from the influences and institutions of the Gospel of Christ—it is a disintegrating force. Men who are connected with them have not time to attend to their duties in the Priesthood, nor means to pay their tithing; and some instances occur where men refuse to go on missions because they value too highly their membership in such organizations, and will not forfeit what they consider the advantages of such membership. We must not suffer ourselves to be led away by joining these secret organizations.

The following resolution was unanimously adopted: "Resolved, that

the remarks of President Joseph F. Smith be adopted by this body as the sense of this conference, and that it be the sense of this body of men, in this conference assembled, that those who belong to secret orders and societies be not selected and chosen as officers of Mutual Improvement Associations."

The Doxology was sung.

Benediction by Apostle Heber J. Grant.

TUESDAY, 2 P. M.

Singing, "God moves in a mysterious way."

Prayer by Apostle Reed Smoot.

Singing, "Oh my Father."

Elder B. H. Roberts presented the subject of the IMPROVEMENT ERA: Is it necessary for the general board to have a medium through which to reach the young men? Is it necessary for the young men to keep in touch with the leading minds of The Church upon current topics? These questions have already been passed upon by the officers. Three years ago we decided these questions in the affirmative. We need the ERA; and now having it, we must sustain it and make it a grand success. mutual improvement workers cannot afford to let it fail. It must have the support of all the officers as subscribers and workers. No officer can keep in touch with the M. I. work without it. Officers should be loyal to it. They should always speak well of it, and never detract from it.

Brother Roberts urged all the brethren to begin for the canvass for volume 4. This should begin early in October. First, every subscriber should be seen and urged to renew without delay, and then every other person. It has been decided to offer to the associations the two volumes already published and the current volume, bound for \$6.00 for the set, postpaid. Every association should make the effort and obtain these volumes, for no association library should be without a full set of the ERA. Every association should have a good library, and the officers should push this matter and do everything necessary to encourage our young people to read good books. As a foundation for every ward and private library there should be purchased the standard Church works and the Bible.

Apostle Heber J. Grant endorsed and emphasized the remarks of Elder Roberts. He read a comparative list of the number of subscribers in each stake of Zion. This list showed Juarez and San Juan stakes as having 6 and 5-10 per cent of The Church population subscribing for the ERA, and Box Elder stake as having reached the full 5 per cent of their Church population.

Elder Grant urged the officers to go right to work and see to it that the magazine is made a success in their stakes.

Secretary Thomas Hull addressed the meeting upon the "Duties of Secretaries." He urged that competent young men be selected for this office who can be depended upon to remain with the association until the season's work is completed, and then make up the statistical report at once. Every association should have a well-kept record which should include: a roll book carefully kept; minutes of all meetings including public lectures and joint-sessions, and a record of all financial transactions. Every stake should have a record of all meetings of the superintendency and of the stake board, a roll of all the stake officers, and a careful financial record.

Every stake should have a complete stake directory showing the names and addresses of every officer of the M. I. A. This should show the names of every ward president, counselor, secretary and other officer.

Reports should be prepared during the season so that at its close, everything being in shape, the reports can be compiled and forwarded without delay.

On motion the conference adjourned *sine die*.

Benediction by Elder Moses W. Taylor.

On Tuesday evening the General Board tendered a reception to the visiting stake officers at the Gardo House, the residence of Mr. and Mrs. A. W. McCune. A very large number of officers were present, and a delightful social time was enjoyed. There was a spirit of perfect fraternalism and love in the gathering, and it was a most fitting *finale* to a very profitable and successful conference.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

June 15th: The bid of Thomas D. Dee of \$375,000 for the Ogden Water Works was approved by Judge Marshall. * * * War practically exists in China, the foreign legations being virtually prisoners. * * * Sanford B. Dole was inaugurated first governor of Hawaii, U. S., on the morning of June 14th.

16th: The census enumerators in Salt Lake and Ogden completed their labors. * * * Baron Von Ketteler, the German Minister in China, is slain. * * * Mary Ann Price Hyde, born England, June, 1816, widow of Orson Hyde, died in Salt Lake City.

17th: The Scandinavian Jubilee closes. * * * Millen Atwood, was chosen bishop of Sugar House, Granite Stake, *vice* A. G. Driggs, with Edward J. Wood and John M. Whitaker, counselors. * * * The Ninth U. S. Infantry has been ordered to Manila, whence it will proceed to China. It has 1300 men, which, with available marines and sailors, will give the United States a land force of about 2000.

18th: China declared war by opening fire upon the international fleet at Taku. The forts at Taku were taken by the powers. A number of men were killed.

19th: The Twelfth Republican National Convention convened in Philadelphia, Senator Wolcott of Colorado was made temporary chairman, Senator Henry Cabot Lodge, permanent chairman.

20th: Charles O. Luke, Manti, born England, February 25, 1829, who came to Utah in 1853, died. * * * Nathan L. Haworth, the murderer of Thomas Sandall, was convicted of murder in the first degree at Farmington, and will be sentenced June 25: * * * The State University held commencement exercises. There were 59 graduates. * * * President Kruger is reported to have escaped from the Transvaal to a vessel on the sea. * * * The temperature in Salt Lake reached 100, the highest since 1892. * * *

B. H. Roberts was found guilty on an agreed statement, and his case will be appealed.

21st: President William McKinley was unanimously re-nominated for President of the United States, at 1: 48 p.m., and at 3 p.m. Governor Roosevelt of New York was nominated for Vice-President, by the Republican National Convention, Philadelphia. * * The foreign residents in China are reported as numbering, in 1898, 13,421; 1899, 17,193, and the foreign firms as follows: in 1898, 773; 1899, 933.

22nd: Joseph A. Thomas, born Illinois, March 17, 1839, a pioneer of 1849, died in Lehi. * * O. J. Salisbury was selected as Utah's Republican National Committeeman to fill the vacancy caused by the failure of the Utah delegates to agree upon a man. * * The American consulate at Tien Tsin is razed, where also it is reported 1500 foreigners have been massacred.

23rd: A detachment of 40th infantry soldiers ran into a Filipino trap, and nine soldiers were killed and eleven wounded. * * Prince Tuan is in command of the Chinese forces at Tien Tsin where the allied forces were repulsed.

24th: Presidents George Q. Cannon, Joseph F. Smith and others visit the Fremont Stake Conference. At the morning service they shake hands with 2270 Sunday School members. * * The *Oregon* has sailed for Taku from Hong-Kong; four American sailors were killed and seven wounded by Chinese near Tien Tsin; the *Brooklyn* has been ordered to China with all the troops she can carry. There is no word from Pe-kin, and the worst may have happened.

25th: President George Q. Cannon lays the corner stone of the Fremont, Idaho, Stake Academy. * * A stay of proceedings was granted in the Haworth case till August 1st. * * The elections in Cuba having passed over quietly, the war department is contemplating largely reducing the military force on the island.

26th: Democratic primaries for selecting delegates to the judicial conventions were held. * * The Ogden and Lucin Railroad Company incorporated: capital one million dollars, divided into shares of \$100 each. The purpose of the company is to build a cut-off across the northern part of Great Salt Lake between the places named. * * Abraham Fischer, C. H. Wessels and M. D. Wolmarans, Boer envoys, issued an address of thanks to the people of the United States for sympathy expressed for the cause of the twin republics. * * For the second time the United States government refuses the request of the Chinese minister not to land any more troops in China. * * Brigadier-General

Chaffee, the hero of El Caney, is ordered to China to take charge of the United States forces in that empire.

27th: The condition in China continues to grow worse; through its viceroys, it submits practically an ultimatum to the foreign consuls at Shanghai. Admiral Seymour calls for reinforcements. * * The international forces lost 25 killed and 67 wounded at the battle of Tien Tsin. The casualties of the allied forces under Admiral Seymour was 62 killed and 206 wounded.

28th: The heat in Utah was higher than in eleven years, rising to 101 degrees, the hottest June on record. * * The Prohibition National Convention at Chicago nominated for President, John G. Woolley of Illinois and for Vice-President Henry B. Metcalf of Rhode Island.

29th: The heat continues, and the thermometer again stood at 101. It is the first June that this figure has been reached two consecutive days. * * Andrew C. Brixen, born Denmark, August 16, 1858, died in Salt Lake City. He was manager of the Brigham Young Trust Company. * * The battleship *Oregon* has run ashore north of Che Foo.

30th: A fearful fire at the docks of the North German Lloyd steamship company, at Hoboken, resulted in the death of over 200 people, in the injury of more than 1300, and in the destruction of the docks and steamers with a loss of ten million dollars.

July 1st: News of the brutal murder of Baron Von Ketteler, the German minister, is confirmed, and it is reported that the execution of foreigners has been going on in Pekin since June 20.

4th: A thunder storm, accompanied with a heavy rain went over Salt Lake City and vicinity. The day was fittingly celebrated in a local way throughout the state. * * The Democratic National Convention met in Kansas City; its platform committee decided for explicit declaration for free silver at 16 to 1. J. D. Richardson of Tennessee was made permanent chairman.

5th: William Jennings Bryan, of Nebraska was unanimously nominated by the Kansas City convention for President of the United States. The platform declares imperialism the paramount issue, opposes militarism and trusts, and declares for silver at 16 to 1. * * Throughout the country 30 persons were killed, 1767 injured by explosion of powder and fire crackers. * * Lightning set fire to the oil works at Constable Hook, New Jersey. Loss over two million dollars. * * A report declares that the Emperor of China has committed suicide by compulsion of Prince Tuan, and that the Empress is demented because of poison taken under compulsion.

6th: David Keith and John J. Daly donated ten thousand, and five thousand, dollars respectively to St. Mary's Cathedral, Salt Lake City.

* * Adlai Stevenson was nominated for Vice-President, by the Democratic National Convention, and the Silver Republican Convention endorsed Bryan. * * The Powers have agreed to let Japan put down the Chinese rebellion.

7th: Six thousand American soldiers are ordered to China. * * Guerrilla fighting continues in South Africa. For the month ending July 5th, the British casualties amounted to over 3000, with 1200 deaths.

* * Eleven Americans while scouting in Luzon were killed and sixteen wounded during the past week.

9th: Utah mines paid \$80,000 in dividends. * * County superintendents of schools were elected in the State: B. W. Ashton, Republican, of Salt Lake, W. B. Wilson, Democrat, of Weber, were elected.

* * The total earnings of the Rio Grande Western for the year ending June is the greatest in the history of the road, being, \$4,506,000, an increase of \$1,158,500.

10th: The total railway and telegraph assessments in Utah for 1900, is \$13,564,760, divided as follows: Railway companies \$12,810-826; street railways \$362,737; telegraph companies \$94,726; telephone companies 164,680; car and transportation companies \$131,781. * *

Owing to outlawry, martial law has been proclaimed at Nome, where United States soldiers, under General Randall, are in full control. * * The Powers agree to let Japan land large forces in China, and the United States define their position to the Powers.

11th: Admiral Remy notifies the Government that the 9th U. S. Infantry arrived in China on the 9th. The situation in China is very serious. Prince Tuan issues an edict which is interpreted to mean that all the legations are destroyed.

12th: President McKinley and Governor Roosevelt were officially notified of their nominations. * * A London dispatch declares that all the foreigners in Pekin were slain on the night of July 7. * * The Boers captured the British garrison at Netral's Nek, with two guns of the royal artillery.

13th: It is now generally believed that all the diplomats in Pekin are dead. * * The Chinese casualties at Tien Tsin are reported to be 3000.

15th: Thomas S. Browning was sustained as Bishop of the Third Ward, Salt Lake City, with T. G. Curtis and E. M. Weiler, Jr. counselors.

* * There is fear of an outbreak against the Chinese in some quarters of the United States.

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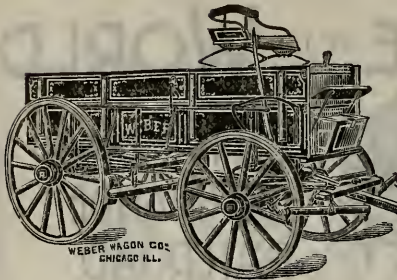
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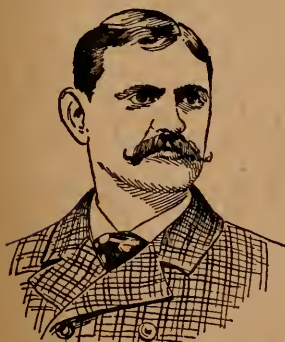
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